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차 례

A Man of Evangelism and Mission, Dongsun Lim(1923-)

–A Study of a Missionary Leader and an Immigrant Church[1]

Shin, Seon Mook(D. Miss.)

I. Opening Illustration

Dongsun Lim started a new life in the United States after establishing a successful ministry in Korea.[2] At first he came to America only for further study. But with the encouragement of a pastor, he started a church, the Oriental Mission Church, for Korean Americans who lived difficult immigrant lives here. Through this church, he comforted the immigrants. At the same

1) This paper is an updated version of a chapter of Dr. Shin's dissertation, "Clinton's Focused Life Concepts in the Korean Context with the Comparative Study of Four Highly Effective Leaders"(Fuller Theological Seminary 2000).

2) A Missionary Christian Leader is one who sees the importance and need of the expansion of the Kingdom of God and focuses on this effort in ministry. He or she is not necessarily a missionary. All other leaders I studied in this research are missionary leaders to some extent.

time, he challenged them to take part in mission work. He thus sent many missionaries, planted daughter churches around the world and founded a seminary to train church leaders and missionaries. This church is now one of the biggest Korean American churches.

The following illustrations are drawn from two of the most significant incidents in his life. The first is related to his life crisis. The second pertains to a period of isolation just after he came to America, which established a strong foundation of his ministry for immigrants.

1. Life Crisis and Conversion

In a life crisis, Lim was converted to Christianity. He worked for the liberation of the country from the colonization of the Japanese. After liberation, he worked for the country by fighting against the Communists. In 1946, he was arrested by the Communists and was sentenced to capital punishment. In this crisis, he turned to God for deliverance, and he became a Christian.

> Even though Korea was liberated from Japan, Korea was divided into two parts. There was conflict between North Korea and South Korea. The Communists refused to follow the leadership of Seungman Lee and Koo Kim. I fought against the Communists. In 1946, I was put into prison at Jinnampo and I was sentenced to capital punishment by the Communists.
>
> In this crisis, I looked back at my life. I had survived under

Japanese colonization even though I had fought against them during the last several years. However, now I was going to die by the hand of our own countrymen. I asked myself, "What on earth did I do to deserve this punishment?"

I could not ask for help from my brothers, parents, or friends. They could not help me. I prayed to God for the first time in my life. I had been encouraged to have Christian faith by my older brother and sister-in-law, but only in vain. However, I could not help seeking God in this crisis of life: "God! If you really exist, deliver me from death. I will go to seminary and become a pastor like my brother."

My prayer was simple but sincere and genuine. This was my first prayer. In my first prayer, I dedicated my life to the work of God. As God called Saul, Moses and Simon, so he called me in a crisis.

I could hear God's voice, saying: 1) "Be peaceful," 2) "You are not to die," 3) "You will work for me." Then peace came to my heart so that I could go to sleep even though I was supposed to die the next day.

The next morning, I was sent away on a truck. I was curious about where I was being sent. I was sent to Pyungyang(the capital city of North Korea). I was sent to the basement of the Communist headquarters. Several hours later, someone took me to the fourth floor and turned me over to the secretary. Next, I was standing before their leader, Ilsung Kim. However, fortunately, there was also a man, Sunghwan Park, whom I knew personally. He was a pilot in the Manchuria Air force. He was a follower of Unyoung Yeo(another important Communist leader in the early history of North Korea). He defended me to Ilsung Kim.

"Dongsun Lim is not a spy from the South. He used to work for the

Communists in the South. This is a good young man who loves our country. I will vouch for this man."

Ilsung Kim said, "All Right, Welcome. You can work for the Communists in the center of the Pyungyang People's Council."

I answered him, "It is important to work here for people. However, for the time being, I would like to study first under Professor Namhoon Baek in Seoul National University." I asked him to send me to Seoul. I said, "I will return and work for the people." He accepted my offer. He gave me a note signed by his secretary.

The note gave me passage to the South. Then just as soon as I came into the South, I tore up the note and said to myself, "I survived."

Then I went to Seoul to my brother who was studying at Seoul Theological Seminary(Lim 1992: pp. 19-20)

2. Isolation[3]

The following experience became the foundation of Lim's ministry for the immigrants. It shows his pioneering spirit and diligence.

I came out of the Air Force where I spent eleven years of my life. I was forty-three years old. I spent time in the dormitory of the seminary after I resigned as chief in the Air Force. I made up my mind to go to America for further study. At that time, three

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3) "Isolation" refers to "shaping experiences, eventually perceived of as from God, in which a leader is set aside from ministry in order to be deepened in relationship with God. Sometimes, isolation is a choice of a leader." Lim's case is a typical case of such isolation.

offers were given to me. First, the Korean Evangelical Church asked me to be an evangelist-special in the denomination. One of the big churches in Seoul invited me as a senior pastor. One little denomination invited me as a bishop. All three guaranteed financial security and respect others envy. However, I prayed to God to guide me and made up my mind to come to America and study further. My wife was supporting me.

I left Seoul and arrived in Seattle on May 19, 1965. The next day, I came to Los Angeles, and I went to the Oriental Mission Center and spent two months there. I wanted to study at Asbury Theological Seminary in Kentucky. However, I could not study immediately. When I came to America, I brought 150 dollars. I sent 100 dollars back to my family in Korea. I lived two months with just fifty dollars. I barely survived. I had to find a job. I asked one pastor to introduce me at the job where he used to work because he was leaving Los Angeles. It was shipping and receiving work in a printing company, Parker and Son. When I went there, the manager declined to give me work because I was too old to do such hard work. I asked him just to give me a chance for one week. If my work did not satisfy him, he could reject me then.

I had to forget all my past glory. I was a pastor. I had been a chief in the Air Force. I was a famous evangelist. I forgot everything I used to be and started a new life from the bottom. I was well-disciplined physically, mentally and spiritually. I worked hard, oiled all the machinery like I used to clean my gun in the Air Force. The supervisor seemed to be impressed with my work. He hired me in a week. The starting pay was $1.65 per

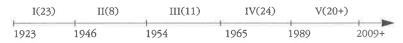
hour. The company paid me at the starting wage, and in two months, they paid me fifty cents more and in three months, they paid me four dollars. Later I received five dollars an hour. It was the same as the pay of a worker who had worked there twenty years(Lim 1992: pp. 118-119).

Ⅱ. Unique Time Line of Dongsun Lim

There are four major time periods of 8, 11, 24 and 20+ years, respectively(Figure 1). In the first time period, he worked in a local church. In the second period, he worked as a chaplain in the Air Force. In the third period, he started a new life in the U.S. and worked for Korean-Americans, applying a mission focus. In the last period, he worked for the education of Christian leaders. One notable feature of Lim's time line is that he started a new career at the age of 43. Having enjoyed a successful life and ministry in Korea, he came to America and started from the bottom again.

1. Highly Condensed Biographical Narrative

The following running capsule highlights important activities and events that shaped Lim's life and ministry. For the earliest time period, however, there is little information available.

Figure 1
Unique Time Live of Lim

I. SOVEREIGN FOUNDATION

II. LEADERSHIP FORMATION

III. AIR FORCE CHAPLAIN

IV. KOREAN AMERICAN MINISTRY

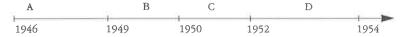
V. WORLD MISSION UNIVERSITY

I. SOVEREIGN FOUNDATION(23 yrs.)

A. Oriental religion Background(1923-1943)

B. Manchuria(1943-1945)

C. Crisis and Conversion(1945-1946)

II. LEADERSHIP FORMATION(8 yrs.)

A. Seoul Theological Seminary(1946-1949)

B. Yeojoo Evangelical Church(1949-1950)

C. Dongraeonchun Church(1950-1952)

D. Yeojoo Evangelical Church(1952-1954)

III. AIR FORCE CHAPLAIN(11 yrs.)

A. Ministry at Sachun Air Force(1954-1957)

B. Ministry at Air Force Headquarter and Study at Sungsil College(1957-1965)

IV. KOREAN AMERICAN MINISTRY(24 yrs.)

A. Immigration Life and Study(1965-1970)

B. Oriental Mission Church(1970-1989)

V. WORLD MISSION UNIVERSITY(20+ yrs.)

A. World Mission University(1989-1999+)

B. Interim Ministry at Oriental Mission Church(1991-1993)

C. World Mission University(1993-1999+)

D. Interim Ministry at Oriental Mission Church(1998-1999+)

E. World Mission University(2000-2009+)

1) Sovereign Foundation(1923-1946)

In Lim's earliest days, he was not directly exposed to Christianity. However, he was influenced by one of his brothers who was a dedicated Christian.

A. Orientul religion Buckgroun

Lim was born into a family who believed in Buddhism and Confucianism. He was born in Daebook-myun, Ongjin-koon, Kyungki-do, Korea. The only Christian in the family was the fourth son of the family, Sooyeol Lim. Sooyeol was a sincere Christian, a patriot, and a man of good character. Even though Dongsun did not accept Christ until later, his older brother influenced him.

Lim has compared his brother to Abraham. Sooyeol was born into a non-Christian family but became a Christian, and he responded to the call of God to go into ministry. Later he married a woman who graduated from the Methodist Seminary in Seoul and went to a rural area. Even though they went through hard times and poverty, their ministry was successful. During the Korean War, they had to leave the church to escape from the communists. However, at the end of the war, they hurried back to the church to take care of the people left there. Unfortunately, they returned prematurely. Sooyeol was killed by the communists who still remained there. By the ministry of this one, nevertheless, the whole family became Christians(Lim 1992: pp. 120-124).

Even though Lim was not a Christian until he was twenty-three years old, he was influenced by this brother. So in his own crisis, he called on the God in whom his brother believed. After his brother was killed by the communists, He prayed that he might work for God as his brother did. With Sooyeol's influence, he developed a willingness and preparedness to sacrifice even his life for the work of Christ.

The influence of the brother was twofold. First, he

modeled dependence on God. Second, he proved by his death a commitment to Christian ministry.

B. Manchuria

When Lim was twenty years old, he thought that he had to do something for the country, because the country had suffered under the colonization of Japan for more than thirty years. Therefore, he went to Manchuria, where many Koreans worked for the liberation of Korea. He was trained and disciplined with soldiers, and he joined the battles against the Japanese army(Lim 1992:p. 19).

At this early age, Lim was exposed to life in a foreign country. He served as pastor to the immigrants in the foreign land. This role in Manchuria might have influenced his later service to immigrants in the United States. He developed the spirit of a soldier and pioneer there.

C. Crisis and Conversion

In 1945, Korea was liberated from Japan by the victory of the Allied Army. The joy was great. However, Koreans had to suffer once more at the hands of the communists who came from Russia just after liberation. Particularly, North Korea was dominated by the communists. Lim came from China and stayed in Jinnampo. At that time, communists demonstrated against national leaders Seungman Lee and Koo Kim. Out of love for the country, he fought against these communists. For this, he was arrested and imprisoned and sentenced to death. It was in this crisis that he dedicated his life to God, as we saw in the above

illustration.

When Lim was delivered by the help of Sunghwan Park, he went to Seoul Theological Seminary. At first, he was introduced to the principal of the seminary by his brother. However, he had to wait at least one year before starting school, because he had just become a Christian. He had not yet been baptized. Therefore, he went to Inchon, a city near Seoul, and spent one year as an involved layman at Songhyun Evangelical Church.

2) Ministry Formation(1946-1953)

After Lim spent one year in Inchon, he began his study in theology at Seoul Theological Seminary. And then he went through some ministries in Yeojoo and Pusan.

A. Seoul Theological Seminary

The seminary he went emphasized practical ministry. He was thus exposed to hands-on ministry, and he grew spiritually.

> In Seoul Theological Seminary, there was a very unique tradition. Before the start of regular classes, there was a revival meeting. The students were supposed to receive Grace from God before they started studying intellectually. The speaker was Eungjo Kim.

I went to the revival meeting for the first time in my life. This revival meeting lasted for six days. After I listened to the message, several impressions came to my mind: Ⓐ He spoke well. Ⓑ Can he be all right after he spoke that much? Ⓒ How much did he get paid

for this hard work? Ⓓ He was speaking to me. Ⓔ Probably my brother told him about my life. However, I could not leave the place because I was so impressed by his preaching when it was over.

Other students went to various places for further prayer. Some went to the bathroom, while some others went to the dorm. I couldn't leave the place. Therefore, I stayed up all night praying in the chapel.

In my prayer, a light brightened my heart. Every sin I had committed came to my mind, whether big or small. At the age of four, I cried when my mother did not take me with her on her way to the well. I stole a peach from another's farm. I was reminded of these sins. I had thought that I was a pretty righteous man because I had worked for the liberation of my country. But I realized that I was the worst sinner before the light of God. I was crying. God saved me, such a sinner. Tears came out from my eyes, and water came out from my nose. I forgot washing my face. I repented of my sins one by one. In the early morning worship time, the speaker challenged people to confess their sins. I couldn't speak out my sins because I was ashamed, even though I had confessed my sin before God. At that moment, some other students confessed, "I stole books in the book store……I was cheating on a test……" Various kinds of sins came out. I was encouraged by their confessions. I realized I was not alone in sin. I confessed my sin publicly before other students and professors. When I confessed my sin, the speaker came to me and prayed for me by laying his hands upon my head.

I was forgiven. I was born again. I became a new person. I became a child of God. I prayed to be filled with the Holy Spirit and to

> become a good worker like the Apostle Paul. After I was prayed for by the speaker, peace came to my mind. My heart was filled with joy, courage, humility and love. I was convinced by my perience that Christianity is not only a religion of morality but also a religion of life and resurrection(Lim 1992: pp. 23-25).

This was a first spiritual experience for Lim. He was convinced of the love of God. He committed his life to the work of God even before this experience. But through this experience, he came to know what to do. As soon as he experienced rebirth, he went out for evangelism.

> I could not help evangelizing because of the joy of forgiveness, peace, freedom and salvation. This was the kind of joy we cannot buy with anything in the world. I used to be ashamed of carrying the Bible so that I used to hide the Bible under my clothes. But I began to publicly evangelize in the big street. I shared gospel with people wherever I met them. I boldly proclaimed the Bible verses(Lim 1992: pp. 25-26).

① Independence and Diligence

At this stage, we can see some of Lim's very important natural gifts. He was independent and diligent. He did not have enough money to pay for tuition, food or housing. So he bought a jike(a kind of ricksha) to earn money while studying at seminary. His motives were to practice his belief that labor was holy, to support himself financially, to experience suffering willingly, and to know the other side of the world. He did not want to depend

upon others, even though he could have asked for help from relatives and family members(Lim 1992: p. 27).

② Like-Attracts-Like Pattern[4]

As soon as Lim became convinced about his own salvation in Christ, he wanted to share the gospel with others. He set forth to evangelize people on the streets, even while he was working with his jike. The seminary emphasized practical aspects of ministry. Therefore, during vacation, students went around the country to witness about Jesus. Here, he met one important person in his life, Sungbong Lee, and was influenced by him. Sungbong Lee(1900-1965), one of the great evangelists in the early Korean church, was called "the Moody of Korea." After his conversion at the age of twenty, Lee had dedicated his life to evangelism. He had spent his whole life as an "evangelist-special." He went wherever he was invited to preach, and confessed his purpose: "(to witness for Jesus) with words, or if that is impossible, with death." With this determination and dedication, he bore much fruit from his ministry. While studying in seminary, he followed this great evangelist and shared in his ministry.

③ Being Filled with the Holy Spirit

The students of the seminary studied hard. At the same

4) "Like-Attracts-Like gift pattern" describes "an early giftedness recognition pattern frequently seen in potential leaders in which those potential leaders are intuitively attracted to leaders who have like giftedness even though the giftedness in the potential leader may be very embryonic" (Clinton 1995a: p. 491).

time, they read the Bible and prayed a lot. Lim got up early in the morning to attend early morning worship and stayed up to pray at night. He frequently went up into the mountains nearby to spend the entire day in prayer and Scripture reading. Sometimes, he spent the whole night in prayer and fasted for specific purposes. Through these disciplines, he grew spiritually. In his third year at the seminary, he sought to be filled with the Holy Spirit. As graduation was approaching, he became aware that he needed to be more spiritually mature. He began to realize that without the help of the Spirit of God, his sermons could kill the precious souls of his listeners rather than feed them. With this burden, he went to the Odae Mountain to pray and fast.

Lim prayed hard and overcame the temptation to return and immerse himself in school. He continued for six days. However, on the sixth day, he was tempted to eat the emergency food he had brought with him. At first, he was sorry about that and was angry at his own weakness. However, he soon realized that he was really nothing but a weak sinner. After he repented with tears, he was the more convinced of the divinity of Jesus. He realized that the secret of receiving the Holy Spirit was in the Word of God, sincere repentance and earnest prayer.

In Lim's prayer of that night, he experienced a supernatural vision. While he was praying, the room was full of fire. Fire was moving fast around the whole house without touching him. From this experience, he took to heart several important values regarding prayer life. First, patience is important in prayer. The efficacy of our prayer cannot be measured by the timing of God's response. We should not try to hurry the answer

of God. Second, short and shallow prayer is poisonous to our spiritual life. It takes time to learn true peace and stable understanding. Short prayer tends to create hypocrisy in us, and we deceive ourselves(Lim 1992: pp. 45-52).

④ Supernatural Warnings against Sin

During his summer vacation in 1948, Lim went to the country to conduct street evangelism with Sungbong Lee, and he remained alone for a time in Jinburyung. One night, he was so tired that he made his bed to go to sleep early. When he lay down to sleep, his body suddenly began to float upward. He was fully conscious; however, he could not control his body. He saw a heaven and a hell in his vision, by the guidance of an angel. He saw three groups of people in hell; the sinners who sinned with their eyes, the sinners who sinned with their hands, and the sinners who committed sexual immorality. When he awoke from the vision, he prayed hard and took it as a warning from God. In order to be a good worker for God, he should be cautious not to commit these sins. He confessed that he had already committed those sins, directly or indirectly. He once more became sure of God's forgiveness of the sins he had committed, and he prayed that he would preach to the pure children only. However, he was reminded that all human beings are sinners. All should repent of their sins. By this revelation, he was strongly chastened for his later ministry(Lim 1992: pp. 53-55).

⑤ Marriage

In 1948, Lim married Jaesoon Hwang. At seminary, he had

shared a dorm room with her brother Jaeyeol Hwang. Hwang's younger brother was studying theology at the Methodist Seminary in Seoul, and their mother was working at the dormitory restaurant to support their studies. She was a woman of prayer and faith. She had one daughter who was teaching at an elementary school. Lim was introduced to her daughter, and they got married in 1948. His wife also began to study theology at the same seminary(Lim 1992: pp. 56-57).

⑥ The Gift of Supernatural Knowledge

Lim had several supernatural experiences with visions. God revealed knowledge to him supernaturally. For example, once, he went to Youngweol in order to lead a revival meeting while he was studying at the seminary. After lunch, he was praying in a room. Suddenly he saw in a vision a middle-aged man who identified himself as an evangelist. God told Lim that he should be cautious of this man. Just after that vision, the man who Lim saw in his vision actually visited him and spent some time discussing the Bible. He asked all kinds of strange questions. He warned him and corrected his misunderstandings. However, the man did not repent. He was kicked out of town because he committed all kinds of wrongdoings. He taught the Bible incorrectly, took money from believers, and abused many women(Lim 1992: pp. 64-65).

Once, Lim went to a church as a speaker for another revival meeting. He left his overcoat in the prayer room to go to the pulpit to preach. After the message, he found that his overcoat had been stolen. In his prayer, he prayed for the sinner

who stole the overcoat, and then a vision came to him. He could see one of the people in the church in his vision. He told the pastor of the church and decided to find out whether the man had really stolen the coat. The man confessed his sin and repented(Lim 1992: pp. 66-67).

⑦ The Gift of Service

Every morning, while Lim lived in the dormitory, he went to early morning worship in the chapel. Before worship, he cleaned the surroundings of the school. Other students gave him the nickname "Chief of the Cleaning Crews." He learned by this habit that the one who is great in the world must be one who serves others as Jesus did(Lim 1992: p. 75).

B. **Yeojoo Evangelical Church**

After Lim graduated from seminary, he began his pastoral work in Yeojoo. Lim was considering serving a local church as an intern-pastor. This church was located in Yeojoo, and consisted of only ten families. There was only one teacher for the Sunday school. There was no remuneration except some board. At that time, he was invited to be the director of the educational department of a big church in Seoul. However, he chose to serve the local rural church. He had committed his life to working for God when he was saved from capital punishment. Now after graduating from seminary, he chose to work not for a stable salary, but for God, in spite of the financial difficulty. Therefore, he decided to go to Yeojoo(Lim 1992: pp. 76). However, he did not intend to serve this church for a long time. He intended to spend

three months there because Reverend Seokmo Choi promised that he would help him to study in Japan after he worked for the church for three months. Later Choi was taken to North Korea by the communists during the Korean War, so this plan was not realized. After the three months were up, Lim could not leave the church. He stayed in Yeojoo, and then the Korean War broke out(Lim 1992: pp. 117-118).

① A Sunday School Teacher

When Lim went to the Yeojoo church, there was only one Sunday school teacher. He saw this teacher steal and cook beans to eat with the children in the church. He was shocked and prayed to God, "Lord! If you want him to stay as a teacher in our church, please make him repent of the sin and become new. However, if you do not need him in our church, please make him leave from our church!" Several days later, he was called to serving in the army. He was able to find a more fruitful teacher for Sunday school(Lim 1992: p. 77).

② The Gift of Healing

In Yeojoo, there was a demonized man named Minsoo Han. He was tall and strong. Yet sometimes, he lost consciousness and wandered disoriented around the town. His family took him to church to be healed. Lim, with the church members, spent several days praying for him, and a demon came out of him(Lim 1992: pp. 78-79).

③ Church Planting and Growth

There was a small town, Wangdae-lee, near Yeojoo where Lim served. There were no Christians at all in the small town, but only Buddhists and a Shaman. A Christian family moved into that village. They wanted to start a church in their own house; they were severely persecuted. Lim went to the church every week to share the message. In the beginning, the persecution from the people in the village was severe. People threw stones and dung into the room where they held worship service. However, they continued to have worship, and they tried to be nice to those who persecuted them. Later those who persecuted were converted and this meeting developed into a vital church(Lim 1992: pp. 82-83).

The church in Yeojoo grew consistently. The adult congregation soon numbered 250, and the educational department had a registration of about 300. Lim saw people deeply changed in their life attitudes.

④ Korean War

When the Korean War broke out, Lim had to flee from the assault of the communists. He went to the South with several members of his church. He stopped by one of his wife's relative's house and healed a demonized man with prayer. He left his wife in Eachon with her mother and went further south. He went to Pusan, in the southeast part of Korea. There, he participated in a Christian crusade in order to fight against the communists. He preached and encouraged several thousand young men.

⑤ Martyrdom of Sooyeol

Several months later, the United Nations Army came to Korea and fought against the communists. South Korea regained its territory. Therefore, Lim's brother, Sooyeol, hurried back to the area were he used to serve, but he was killed by the remaining Communists. Lim and his wife went back to Yeojoo, where they had served the church. The martyrdom of his older brother strengthened his commitment to the work of Christ. He taught that workers for Christ should be willing to sacrifice their lives for Christ.

The Chinese began to help North Korea and fought back against the U. N. Army. Therefore, Lim and church members fled again from Yeojoo. This time, the whole church membership decided to move south together. Several months later, they were able to go back to Yeojoo again(Lim 1992: pp. 120-124).

⑥ Philosophy of a Refugee

Lim learned five important spiritual laws from his life as a refugee during the Korean War. Ⓐ To flee from enemies, one must let go of many burdens. Likewise, to go to heaven, one must relinquish sins. We should throw them away. Ⓑ We should have friends in our refugee life, because we face many kinds of crises. Likewise, we face many kinds of crises and dangers in our Christian life. We should have fellow Christian brothers and sisters. Ⓒ We should be filled with food in our refugee life. Likewise, we should be fed spiritually in our Christian life. We cannot overcome Satan without being filled with the word and Spirit. Ⓓ We should wear shoes. We should cross over all kinds of places such as mountain, valley, thorny bush and river.

Likewise, we need to wear the shoes of the gospel of peace in our Christian life. Ⓔ We should not stop in our Christian lives. If we stop, our enemies catch up to us. In our Christian life, we should not stop, but continue forward(Lim 1992: p. 100).

Lim developed a philosophy of suffering through his own experience of suffering. He later taught: Ⓐ Suffering draws us near to God. Ⓑ Suffering gives us wisdom. Ⓒ Suffering matures our character. Ⓓ Suffering strengthens our faith. Ⓔ Suffering makes us look to the eternal kingdom(Lim 1992: p. 102).

C. Onchondong Church

Even during the war, Lim continued ministering. On May 13, 1951 he was ordained in Pusan. After ordination, he was invited to three places. After prayer, he chose to serve the weakest church, Onchondong Evangelical Church. At the first worship service, there were only fifteen people. He worked hard there. At that time, Seoul Theological Seminary moved and reopened in Pusan, using his church building for classes. This gave him the opportunity to take more classes. He did not miss any opportunity to learn throughout his life(Lim 1992: pp. 111-112).

D. Yeojoo Evangelical Church

During the Korean War, Lim remained in Onchondong Church, and the church grew fast. When the war was over, the adult congregation numbered 350, and one of the biggest churches in Seoul invited him to come as a pastor. He wanted to go to Seoul. However, one day a deacon came from Yeojoo

Church and criticized Lim for seeking after the position. After prayer and reconsideration, he made up his mind to stay in Yeojoo. He accepted the words of the deacon as the rebuke of God. He believed that those who are faithful in small things can be trusted with greater things. Therefore, he stayed at Yeojoo Evangelical Church(Lim 1992: pp.117-118).

3) Air Force Chaplaincy(1953-1964)

On February 2, 1953, Lim was conscripted to service as a soldier, though he was relatively old for such a work. He made up his mind to serve the country. Then, by remarkable providence, the Air Force needed a chaplain and asked the denomination to nominate a pastor. The denomination nominated Lim for the position. Therefore, he served the country while also continuing his ministry. He spent four years in Sachon. Then, in September 1957, Lim was sent to Seoul, the headquarters of the Air Force. And in 1962, he became a Chief Chaplain.

① Air Force Training Center

Life in the Air Force was not at all easy. It was especially hard to keep integrity in such community, confronted with all kinds of tricks and lies. However, there, Lim was ready to become a fool to keep his integrity as an effective minister. He kept his integrity as a faithful witness of Christ before non-Christian officers. He was tested in every aspect of morality and integrity. Through this time, he developed the value that Christian leaders should be models in order to be good witnesses

of Jesus Christ.[5]

A. Ministry at sach on Air Rorce

After Lim's training, he was sent to Sachon, and he started his ministry there. There was no church building or housing for a chaplain. They used a movie theater as a church building. As chaplain, he conducted worship, Bible study, lectures on morality, counseling, hospital visitation, visitation to the soldier's families, help for the needy, community service, and special meetings. The church grew into one of the biggest churches in the area. His ministry was a comfort to the Christian soldiers, and he evangelized many people through visitation to hospitals and prisons. His ministry was not limited to the soldiers. He provided many services for civilians in practicing effective evangelism. Sachon Air Force Church distributed milk to patients in the hospital. Lim went to the local churches for revival meetings and went to the hospital and prison with the help of the local church members. The Air Force Church also started a kindergarten for the education of the officers' children. Lim led funerals for those who had died in airplane crashes on duty. Through the funeral worship service, he preached the Christian view of life and death, and thus he witnessed to many people(Lim 1992: p. 141).

B. Mnistry at Air Force Headquater Study at Sungsil College

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5) "Integrity Check Process Item" refers to "the special kind of process test God uses to evaluate intentions and as a springboard to the expansion of the leader's capacity" (Clinton 1988a: p. 244).

In 1957, Lim was sent to the Air Force headquarters in Seoul. Here, he could perform ministry on a larger scale. He influenced the higher officers in the Air Force, and he delivered compelling lectures in the headquarters, as well as in the Air Force Academy and the Officers' Academy. He went to many locations to give lectures, including the Jejoo Islands, Bakryung Islands, and the civilian churches and mission schools. He also used mass communication, including newspaper and radio, for his ministry(Lim 1992: p. 157).

① Further Education

In 1957, Lim began study at Sungsil College. One of his most important leadership qualities was his learning attitude. At the age of thirty-five, he went back to college while serving as a chaplain in the Air Force and ministered to the local churches through revival meetings. He graduated from Sungsil College in March 1960.

On August 2, 1958, Lim was given a special opportunity to study in a school for chaplains in Texas. From this experience, he developed a broad vision and perspective about ministry to the world.

② Becoming a Chief

In 1962, Lim became a chief in the Air Force, and he faced many difficulties because the lower chaplains wanted to kick him out of the chief position. Through this suffering experience, he was personally matured.

③ Retirement from Chaplain

In December 1964, Lim retired from the Air Force. He had spent eleven years of the prime of his life in the Air Force. He was thankful because he had served the country as a soldier, and had a real burden for the country. He was grateful because he had shared the gospel with many soldiers. He had also been able to serve the civilian church. He cherished the friends he had made. He was thankful for the opportunity he had had to study abroad, though it was only a short time. Finally he was grateful for two children he had produced in this time.

After retirement, Lim stayed in the dorm at the seminary. At the urging of friends, he published a sermon, titled "Overcoming Despair."

4) Korean American Church Ministry(1965-1989)

Lim's retirement was a turning point in his life. He decided to come to America for further study. So by the guidance of God, he started his second life in Los Angeles.

A. Immigration Life and Study

Lim decided to go to America for further study. After he retired from his position as chief chaplain in the Air Force, good positions were open to him. He was invited to be a full-time evangelist in his denomination, a senior pastor in one of the biggest churches in Seoul and a bishop of one smaller denomination. However, he chose to challenge himself once more. The details have already been given in the opening illustration, so they are not reviewed here.

In America, Lim worked at the printing company, and he brought his family to join him on June 3, 1967. His wife had to work in a factory as a seamstress. In the first phase of this time, he could not do ministry, because he had to work for his living. Therefore, he was isolated from ministry.

Lim was well-disciplined throughout his whole life. He was physically fit to fight against the Japanese for the liberation of the country. He was mentally and spiritually trained while studying at seminary and college. He was self-supporting while he was studying, and he was trained to minister in rural churches as well as in the Air Force Church. He was probably mature enough to lead any church in Korea.

In order to use Lim for His purpose, God led him through a difficult immigrant experience in America. Most Korean immigrants in America were well educated back in Korea. Many of them were professionals back in Korea. However, when they came to America, all of them suffered the language barrier, which prevented professional opportunities. Therefore, they had to restart their lives from the lowest levels. Many of them started in minimum wage jobs. Naturally, people grew dissatisfied. The only solution was to forget the past in Korea and start a totally new life from the bottom. This was the common bitter lot of Korean immigrants, especially in the early history of Korean immigration. In this process, the immigrants struggled in all areas of their lives. In order for Lim to be a compassionate pastor to them, this kind of difficulty had to be understood.

Ministry in the immigration context was unique. In this sense, Lim's early immigrant years would be invaluable for Lim in

his later ministry. He was not a pastor who came down from a place detached from the real lives of the congregation. He had struggled with the same problems, and had himself sought to forget the past as he himself started again from the bottom. Actually, he had come to America only for further study, but he was led to this suffering experience. Because he experienced the suffering of the immigrants, he could offer authentic exhortation in his ministry.

So Lim embraced isolation. However, it was still hard to endure. He confessed in his biography that he cried three times in America:

> First, at the printing company, I cried because it was so hard to work there for the entire six years and four months. Second, I came to America at the age of forty-three. My English was not good enough to study. I could not catch up on the homework and tests. So I cried. Third, I cried when I tried to buy the church building in Crenshaw(Lim 1992: p. 202).

During this suffering, Psalm 126:5-6 gave him true comfort, hope, exhortation, and conviction: “Those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him.”

① Northern Baptist Seminary

As a good leader who keeps a learning attitude, Lim studied at college while he was serving the church in the Air

Force. It was probably not easy to decide to come to America to study further when he was already forty-three years old. Most people would want to remain where they are in their forties, collecting on their success and not sacrificing to learn more. In America, Lim had to learn the English language first. When his family came from Korea and his wife began to work at a factory, he finally started to study at Northern Baptist Seminary in Southern California. On June 13, 1970, he received his Master of Divinity degree. He kept this learning attitude throughout his whole life. After graduation from this seminary, he continued to study while he planted a new church and helped it grow. He earned a Doctor of Philosophy degree from Southern California Theological Seminary. In 1981, he earned his Doctor of Ministry degree from Fuller Theological Seminary in Pasadena, California, in which his major was church growth. This is significant in terms of his life purpose. He promoted church growth concepts and strategies through the seminars he taught in his own church.

② Bible Marking

After Lim became a Christian, he kept one Bible and marked in it as he studied. In his interview exam for graduation at Northern Baptist Theological Seminary, the professors were impressed by the marked Bible. They said that they didn't need to test the student if he had read and studied the Bible that much.

③ Part-time Ministry

At first, as an immigrant, Lim worked only at the printing company and studied at Northern Baptist Seminary. However, soon

he served the Korean Baptist Church in Los Angeles part-time.

B. Oriental Mission Church

After graduation from seminary, Lim intended to return to Korea. However, God evidently had a different plan for him as a Christian leader of Korean immigrants in America and as a worker for world mission.

Chunyoung Lee, who used to be a professor at Seoul Theological Seminary, came to visit his son in Los Angeles. He also came to Lim and asked him to start a church for the wandering sheep, such as his son, in America. After prayer and consideration, Lim started a church on July 29, 1970, with the goals of mission, teaching and service(Lim 1992: p. 206).

Through the suffering years of isolation 1965-1970, Lim had matured enough to offer authentic pastoring, service and exhortation to the immigrants. After he finished studying at the Baptist Seminary, he was intellectually mature enough. This new church was started for Koreans in America, with the vision of evangelization of the Korean immigrants and world mission through the Korean immigrants. Los Angeles was a strategic location for world mission.

It was not easy to start a church for immigrants. Nevertheless, the church grew rapidly. In only four months, the congregation numbered seventy. Lim quit his job at the printing company in order to be more involved in the church ministry.

Several important values, purposes and policies were evident as he started this church. Lim named this church Oriental Mission Church(OMC), denoting his vision for global evangelism.

He sent the first offering of $400 to Korea to help the poor churches(Lim 1992: p. 206).

① The Three-Self Principles

From the start, this church sought to operate according to the three-self principles. of Lim. Ⓐ The church maintained its self-support by its own offering, without receiving any support from another church. Ⓑ The church was self-governing as it remained evangelical and independent from any particular denomination. Ⓒ The church was self-proclaiming by sending mission support to many places all around the world(Lim 1992: p. 296).

② Antioch Church as a Model Church

Based on his exegesis on the text concerning the church at Antioch, Lim sought to grow a church which was: Ⓐ An international church. Los Angeles was, as it still is, a melting pot of various kinds of races. Therefore, he thought it should help and support other races. Ⓑ A teaching church. There was dire need for education. On the one hand, people needed to be taught in their spiritual journey. On the other hand, Korean Americans needed to learn two cultures for effective communication between the first-generation immigrants and the second generation. Ⓒ A praying church. When the church prayed and fasted, the power of God came. This church thus prayed hard. Ⓓ A Spirit-filled church. This church needed the grace of God, which as Lim taught, meant the church needed to be filled with the Holy Spirit. Ⓔ A helping church. The church needed to serve the community by helping and responding to its neighbors'

needs. Ⓕ A mission church. This church should save the souls by evangelism. Ⓖ A respected church. The church needed to operate in an honorable fashion in this foreign land. Ⓗ A growing church. The church needed to grow in quality and quantity(Lim 1996: pp. 184-194).

③ Faith Challenge[6]

When the congregation grew to 150, they had to move out of the Baptist church building. They wanted to erect a building on Crenshaw Boulevard where many Koreans lived. The building they wanted to buy cost $135,000 but the church had only $2,000. Dongsun sold his house, which he had bought with $50 down payment. Lim was the only church member who owned his own house, because most members were poor students. With commitments from the congregation, they bought the building with a $35,000 down payment. During the first several months, Lim did not get a salary from the church, yet another challenging experience for him(Lim 1992: pp. 215-216).

The church grew constantly and soon had to find another facility. They bought the Ralph's Market on Western Avenue on December 5, 1974. The price was $625,000. Some members left the church, because of the financial burden in this process. However, Lim was convinced of the importance of the church

6) "A process item occurring dominantly in the Ministry Maturity Phase is an item which God uses to expand a leader's vision and dependence upon Him to accomplish that vision. When the focus of the process item is to test a leader in preparation for expansion, it is termed a faith check or faith test. As a leader matures and establishes habitual patterns of operating in faith, the check aspect drops off and the challenge aspect dominates" (Clinton 1988a: p. 240).

building, and he believed that God would supply people's needs to the extent that they offered their best efforts(Lim 1992: p. 220). In 1980, the church bought a neighboring building as its youth center for $400,000.

④ Korean School and Youth Center

There was a great need for a Korean school and youth center in Southern California. When the Southern California Korean School started, Lim donated $5,000 as one of the executives and he supported the Korean Youth Center by donating $15,000.

⑤ Church Growth

With the expansion of the new facility, the church continued its rapid growth. Several factors influenced the growth rate of this church. In his dissertation, Lim identified them. First it was a non-denominational, independent church. Lim discussed the advantages and disadvantages of being independent:

> Of course, there are disadvantages to being an independent church. We cannot escape from the loneliness and instability when we have conflicts in our church. When young people choose seminaries or Christian colleges, they do not know what school they should go to. However, there are also advantages. We can try good projects by ourselves. We are free to try new programs. We can give and take help from any other denominations as long as they are evangelical(Lim 1981: p. 79).

Second, Lim's message was evangelical and practical, coming from a faith based firmly upon the gospel of Jesus Christ. At the same time, his messages clearly related to the struggles of immigrant life. He also studied hard to understand the felt needs of immigrant life. And his message was well defended by his life of love and sacrifice.

Third, the church emphasized small groups. Cell groups were formed to serve members according to their geographical location. Church members enjoyed intimate fellowship and had access to pastors in these contexts. Their prayer needs were addressed, and they were fed on systematic Bible study. They received training in evangelism, they held small-group worship, and they experienced the body of Christ through these groups. A second kind of group was organized according to people's ages, careers and hobbies. There were the Nazarenes(for singles), the Galileans(from twenty-five to thirty-five years old, male and female), the Esthers(from thirty-five to forty-five years old, female), the Hannas(from fifty-six to forty-six years old, female), the Moseses(from forty-six to fifty-five years, male), and the Sangrachhoe(from fifty years old, male and female)(Lim 1992: pp. 297-298). Through these groups, the members enjoyed even stronger fellowship, systematic Bible study, and effective evangelism to homogeneous groups, as well as ministry of service and help.

⑥ Three Goals of Ministry

Lim held to three clear goals of ministry: mission, education and service. He saw mission as the reason for the existence of the church. Therefore, the church must do mission.

Mission included personal evangelism, supporting weak churches, planting churches and cross-cultural mission. His natural inclination toward self-support was reflected in his ministry. He thought that to give is much more blessed than to receive. Even though his church was weak, he sent the total offering of 400 dollars from the first worship service to the countryside churches in Korea. He saw Christian education as necessary to make true disciples of Christ. Discipleship means to him to imitate Jesus, to follow His Spirit, His thought, His character, His life, and to travel in His footsteps, serving others as Christ served us unconditionally. Finally, he saw service as the human action of the highest value. The one who serves is the greatest, and only those who have a good spirit can serve others.

Mission The Oriental Mission Church developed many different mission strategies. First, it supported many churches around the world. Second, the Oriental Mission Church started a campus ministry in April 1979. The church sent pastors to the University of California at Los Angeles, California State University at Los Angeles and Valley College to provide Bible study opportunities. Third, the church sent missionaries to plant churches in foreign countries for Korean immigrants. In 1972, the church sent Jaeyeol Hwang to Japan. The purposes were:

> First, to evangelize the 600,000 Koreans in Japan. Second, to build an outpost for the evangelization of Southeast Asia. Third, to prepare the evangelization of China. Fourth, to build a connection with the Japanese church. Fifth, to care for and comfort the Koreans in Japan(Lim 1981: p. 101).

In 1980, the Oriental Mission Church sent Taeun Seok to Germany to evangelize 10,000 Koreans there. This church was also an outpost for the evangelization of the neighboring countries. This kind of ministry was further practiced in other parts of America. Fourth, Lim went on several world mission trips. He had traveled as an evangelist even while he was studying at Seoul Theological Seminary and when he was serving in the Air Force Church. He had thus exercised the gift of an evangelist. While on these trips, he had led revival meetings and researched the mission field to discover the needs for support from the Oriental Mission Church. He collected the information and reported it to the mission committee and the congregation. Whenever he went abroad, he said, "I am going to prepare the road." Fifth, Lim saw the importance of training good leaders for effective mission. Therefore, he started the World Mission Seminary to train and send missionaries. This seminary later developed into World Mission University. He started this school with the vision of producing effective missionary workers. Sixth, he taught, "When people see that the church uses the mission offering for a worthy purpose, they become willing to sacrifice themselves for the mission work." Seventh, he held church growth seminars several times in his church, for Korean American church leaders(1980, 1985) and for the church leaders in Korea(1985).

Service In terms of service, Lim served people in the immigrant life. In this unique pastoral ministry, he healed souls with the Word of God. He also taught and served people in the immigrant setting. He did his best to give practical help and guidance in all matters: giving rides, teaching them how to drive,

taking them to the market, applying for social security numbers, and counseling families and children. Whenever the Korean community had some kind of need, Lim responded to the need and modeled the social responsibility of the church. He supported establishment of a Korean language school and a plan for Korean senior citizens' housing. The church also selected and gave scholarships to nine African-American students and hired one African-American pastor, as a means to diffuse racial conflicts. The church led the movement to build a police station in Korea Town, for the safety of the area. The Oriental Mission Church became interested in service to other lands as well. For example, the church visited orphanages in Mexico and sent a short-term mission team of doctors and dentists. They also sent support to Russia for disaster relief.

Education OMC supported the Korean Language Institute financially and also sent students to visit Korea, in order to teach Korean culture and language to the second-generation immigrants. This was a very important work because many families suffered conflicts of culture and language between parents and children.

On September 28, 1988, the OMC formed a special committee to pray about the need for a new seminary for training missionaries, pastors and lay leaders. At the end of the first meeting, the seed which would become World Mission Theological Seminary had been planted. On March 27, 1989, World Mission Theological Seminary was opened to train thirty-two students – men and women – as missionaries, church pastors and lay leaders. On March 18, 1991 World Mission Theological

Seminary was accredited by the State of California for the Master of Divinity and Master of Arts degrees. On May 31, 1992, the first graduation ceremony was held. There were twelve graduates. On August 18, 1992, World Mission Theological Seminary was accredited by the State of California for the Bachelor of Arts degree. It started a regional campus in Moscow in September 1992. On June 29, 1993, the school changed its name to World Mission University. World Mission Theological Seminary has remained at the University. In November, 1994, the school sent Professor Kapsoo Cho to the extension in Moscow.

⑦ Learning Posture

While serving the church, Lim continued his study for the Doctor of Ministry degree at Fuller Theological Seminary. He kept the learning attitude throughout his whole life.

5) Commitment to World Mission(1989-2009+)

Lim has devoted himself to another dimension of ministry upon his retirement from the senior pastor position at the Oriental Mission Church on December 10, 1989. He founded the Oriental Mission Church in Los Angeles and branched out worldwide with the support of OMC. After he retired, he has been focusing on his life-long goal of world mission. His ministry after the retirement can be divided into distinctive categories: training and educating the church leaders through World Mission University, visiting missionary fields to share gospel, uniting branch churches all over the world to form World Evangelical Mission Alliance, being an influential leader in Korean-American

community, and organizing and publishing his sermons. However, Lim had to witness the Oriental Mission Church experiencing conflicts with his successors three times and put in charge of the church as an interim senior pastor.

A. World Mission University

Lim's most important ministry upon his retirement has been the theological education of future leaders. He started to prepare for the foundation of a theological seminary in 1980, and finally founded World Mission University(WMU) in 1989 with the clear vision of training the future church leaders, missionaries, lay leaders. World Mission University has been approved by the California State government, and also by the mainstream accrediting association such as ABHE, TRACS, and ATS.

Over the years, World Mission University has initiated and installed new degree programs to provide quality education to students. Starting with the Bachelor of Arts in Biblical Studies degree, WMU added B.A. in Music, B.A. in General Studies, and B.A. in Christian Counseling to its undergraduate program. For the graduate program, WMU offers Master of Divinity degree, M.A. in Theology degree, and M.A. in Music degree. Many of these degree programs are also offered through the distance education for those who do not reside in local area. For the last 20 years, total of 378 students have graduated from WMU; Currently, 180 students are studying on-campus and 120 students are studying through the distance education.

This year World Mission University makes its 20th anniversary, and it is still expanding and developing from its

campus in the heart of Koreatown in Los Angeles. World Mission University aspires to grow to the level of Harvard University or Yale University for Korean-Americans.

① Mission Trip

Lim started to visit missionary fields proactively. While serving the church as senior pastor, the opportunity was limited although his will was strong. Upon his retirement, Rev. Lim was able to go on mission trips more frequently to meet the missionaries and share the gospel. His mission trips were prepared by World Gospel evangelical Mission Center, which was organized and built solely to help his mission trips, and by the support of the Oriental Mission Church's Mission Department. He had already visited most of European nations including Germany and Russia and African nations prior to 1980s. His mission trips were not limited in a few regions. He also visited Southeast Asia, Cuba, and China. Since 1996, Lim baptizes in Korean army as a part of his evangelical movement.

② World Evangelical Mission Association

Lim formed/founded the World Evangelical Mission Alliance(WEMA) to united local churches and branch churches in missionary fields for their interactive development and mutual support. Currently, WEMA consists of total 87 numbers of churches, educational institutions, and mission centers. Through WEMA, 71 people were ordained as pastors, and WEMA became an important channel for ordination of the alumni and students of WMU.

③ Korean American Community

Lim has been a symbolic and influential leader in Korean-American community while serving as a senior pastor of the OMC. His direct initiatives include, but not limited to, a fund-raising for building a new police station in Koreatown and helping and consoling the victims of 4.29 Riots. He has been invited as a keynote speaker for numerous events such as the 2nd Korean World Mission Conference held in Chicago in 1992, the Centennial Celebration for Korean Churches in America held in Los Angeles in 2003, the Korea-American & African American Forum held at the African American Museum in 2006. At such events, he strongly urged, "The Koreans will be the leaders in world mission in 21st Century, and both 1.5 generation and 2nd generation Koreans will have to inherit the religion and faith of the 1st generation to thrive in that process."

④ Publication

Lim's life-long works were selected and organized in a CD collection to celebrate his 80th birthday. His sermon collections include "Harvest what you have sown," "Overcome of despair," "Make your own way," "The New Commandment, Love," "Faith in the time of Tribulation," "The Life of a Racer," "Retrospect and Prospect," and his biography "Let your sweat flow from the Well of Joy," "The World, My Pasture." In 2008, his 580 sermons were re-mastered onto a 285 CD collection. This CD collection will greatly help those who study the immigrant ministry and sermons.

⑤ Leadership Transition

After the retirement, Lim witnessed the Oriental Mission Church's conflicts with all three successors. The Oriental Mission Church appointed Rev. Byung Hee Lee(1990-1991.4), Rev. Kwang Chul Park(1993.12-1998.7), and Rev. Choon Min Kang(2001.12-current), but the problems arose. Lim had to be in charge of the church whenever the church was having problems while the position of senior pastor remained vacant after their resignation(1991.5-1993.12, 1998.8-2001.11). Lim explained his role as an interim senior pastor, "I have fully supported my successors' ministry, but two senior pastors sought drastic changes in the operations of the church and caused negative impacts. I had to step-in as an interim senior pastor after the retirement against my will because I could not leave the position of senior pastor vacant for a long time." The case of OMC shows how hard the leadership transition is. OMC's previous conflicts with successors of Lim provide a learning experience to many Korean churches that experience the similar problems. Also, such conflicts exemplify the necessity of researching leadership transition issue.

Ⅲ. Critical Incidents and Formation

Certain critical incidents influenced Lim's spiritual formation, ministerial formation and strategic formation. They are called focal factors. There is a sense in which many incidents in a leader's life affect values. But a few should be highlighted and

recognized as very significant. Table 1 identifies the critical incidents in his life and ministry and relates them to his spiritual, ministerial, and strategic formation and values.

Table 1

Listing of Critical Incidents in Lim's Lief

1. Influence of his Brother: Age 1-20

Spiritual - Because of the faith of his brother, Lim called upon God in his life crisis, and because of the death of his brother, Lim developed the important value of readiness to give up his life for Christ.

2. Life Crisis and Conversion: Age 22

Strategic - In this crisis of his life sentencing, Lim called upon God, and he was delivered from death. He was determined to be a worker for God.

3. Experience of Repentance and Regeneration: Age 23

Spiritual - In the seminary revival meeting, Lim openly confessed his sin and got assurance of rebirth. Having experienced this major sanctifying experience, Lim made up his mind to minister to others through street evangelism.

4. Mentoring from Rev. Sungbong Lee: Age 23-25

Ministerial, Strategic - While Lim was studying at the seminary, he went around the countryside doing evangelism. He was with Sungbong Lee, one of the great evangelists in early Korean church history.

5. Prayer at Odae Mountain: Age 25

Spiritual - Just before graduation, Lim went to Odae Mountain because he felt the need to be filled with the Holy Spirit. There he experienced God's answer to his prayer. He developed the important value of consistancy in his prayer life.

6. Supernatural Warning: Age 25

Spiritual - The spiritual gift of supernatural knowledge was given to Lim in the early days. However, he did not pursue it further. Rather, he focused on the development of the word gift by reading the Bible.(Spiritual)

7. Yeojoo Evangelical Church: Age 26

Strategic - After Lim graduated from seminary, he went to Yeojoo Evangelical Church. He planned to stay only three months and then he was going to go to Japan to study further. But he was led to this church by the advice of one pastor.

8. Back to Yeojoo Evangelical Church after the War: Age 30

Spiritual - Lim served the Yeojoo Evangelical Church before the Korean War. During the war, he temporarily served Onchondong evangelical Church. After the War he was going to go to a church in Seoul, until a deacon from Yoejoo Church came and criticized him. Lim stayed at the Yeojoo Evangelical Church.

9. Chaplain in the Air Force: Age 30-41

Strategic - In the Air Force, by the providence of God, Lim was able to serve God while he also fulfilling the responsibility of a Korean young man.

10. Air Force Training Center: Age 30

Spiritual - Lim surmounted the challenges to his integrity and learned that he could model Christ with a sacrificial lifestyle.

11. Study in America: Age 36

Strategic - By the invitation of the American Air Force, Lim stayed and studied in America. This provided opportunity to experience Western culture. Later he would come to America to study.

12. America and Isolation: Age 43-47

Strategic - Lim came to America to study at the age of 43. Due to the economic hardships, he was isolated from the ministry, but he experienced the immigrant life from the bottom, which helped him to become a true pastor to the immigrants.

13. Rev. Chunyoung Lee: Age 47

Strategic - Lim intended to go back to Korea after his studies. Professor Chunyoung Lee visited Lim and asked him to start a church for his son. This was the starting point of the Oriental Mission Church.

14. Opening Worship and Offering: Age 47

Ministerial, Strategic - By ministry in the OMC, and a focus on mission, teaching and service, Lim was confirmed in his ministry values and his vision for a church dedicated.

15. Faith Challenge: Age 51

Spiritual - The church grew fast and soon needed to buy a building. However, the members were poor. Lim offered his house and prayed

hard that they could buy the building, in spite of the difficulties. He continued to respond to the successive faith challenges.

16. World Mission University: Age 67

Strategic - Lim started World Mission Seminary to bring up Christian leaders who would commit themselves to mission. He expanded this seminary into a university.

In the life of Lim, there were several critical incidents in terms of his spiritual formation. The first incident was the life crisis he had under the communists. In this life crisis, he turned to God whom his brother tried to share with him. In the life crisis, he committed his life to the God. The next significant incident was the revival meeting in the seminary where he went. In this revival, he experienced repentance, rebirth and the following conviction and peace. The third significant incident in his spiritual formation wa his prayer at the Odae Mountain. Just before the graduation, he went to the mountain to pray. He desperately sought to be filled with the Holy Spirit for the ministry. He had this supernatural experience. The fourth incident for his spiritual formation was a dream he had. In his dream, he was warned against sexual sin, greed and desire for fame. He became humbly dependent upon God in his life and ministry. A fifth important incident in his spiritual formation was the death of his brother. This incident filled Lim with determination to offer his life for God and his Work since then.

Other critical incidents shaped Lim's ministerial formation. First, he began evangelism just after he repented of his sin and

became a new Christian in the seminary. This seminary emphasized the practical ministry. He began to share Jesus with people. While he was in the seminary, he joined a short-term evangelism team, and he met Sungbong Lee and was influenced by him. Lee was a first-class evangelist and public rhetorician. He understood Christian ministry as spiritual warfare. Lim learned the basic values and attitudes of a Christian worker and warrior. Second, he worked as ricksha carrier. This instilled in him the values of diligence, independence and suffering. Through his ministry, he worked very hard to be independent rather than receive supports from others. The third critical incident in his ministerial formation was his voluntary janitor work at the seminary. Service developed as an important value of his ministry. Fourth, he experienced the power of love in ministry. As he sacrificed himself and risked his life and even his family, the hearts of people were moved. He experienced the importance of courage and passion in the issue of truth. Next, when he served in the Air Force, he suffered as a pastor. He showed and taught the truth by modeling. He experienced the power of modeling. And last, he started a Korean American Church in Los Angeles. Through the ministry, he learned many important values. He set as his first priority mission in the ministry. He developed the values of giving.

Other critical incidents were strategically important. In Lim's life crisis and conversion, the most significant incident in his life, Lim surrendered his life to the work of God. The soldier for the country became a soldier for Jesus Christ. In terms of role, he planned to go to Japan to study further after graduation from the

seminary. One mentor asked him to work in a local church for several months. However, he could not leave pastoring in the church. Another important incident was his study in America while he was serving as chaplain in the Air Force. Having experienced America, he came later to study further in America. This next incident, his experience of the immigrant life from the bottom, qualified him for compassion in a unique social and economic context. Another important incident was the divine contact.[7] He had planned to go back to Korea after the study. However, he was encouraged by a mentor to start a Korean American Church. Therefore, he started the Oriental Mission Church and became a pastor for immigrants. He left two significant legacies, the Oriental Mission Church and the World Mission University.

Ⅳ. Leadership Values

Lim's theological foundation was formed in Seoul Theological Seminary where Weslyan Tradition was cherished. Therefore, his values were focused on experience of rebirth, repentance, sanctification and ministry. He highly valued bringing people to life in Christ. He lived the life of a solider and

7) "Divine Contact" refers "a special kind of mentor who appears at a timely moment and intervenes in the life of a leader to impart information, perspective, direction, resources or whatever so as to significantly affect the leader usually in a strategic sense and does so with what is perceived as God-given authority" (Clinton 1995a: p. 487).

pioneer in his spiritual life. The values he had are reflected in this life. Even before he became a Christian, he spent his time fighting the Japanese in Manchuria and the communists in North Korea. Then after he became a Christian leader, he served as a chaplain in the Air Force. Therefore, he understood war and battle. His leadership values reflect this kind of experience. Especially, he led Korean Americans in their immigrant lives. His values were practical and field-oriented because of this background. He valued courage, diligence, hard work and sacrifice as a pioneer for God's Kingdom. He developed a specific set of values for Christian pastors in the immigrant context. He was a spiritual soldier and pioneer. But most of all he was a missionary pastor, and thus he argued, "The church has a reason for existence only when she is involved in mission and evangelism. God blesses churches which participate in world mission."

Tabel 2

Leadership Values of Lim

I. Prayer

1. The keys to being filled with the Holy Spirit are the Word of God, true repentance and earnest prayer(Lim 1992: pp. 48-49).
2. The word we have to preach to the people of God is the challenge to the life of prayer.
3. True prayer is not counted with the measure of chronological time(Lim 1992: p. 50).
4. To be in haste in our prayer life is not good for the fellowship with God. Short and hasty prayer is harmful to Christian life(Lim 1992: p. 50).

5. The power of understanding does not come with impatience(Lim 1992: p. 50).
6. Short prayer weakens the root of the spiritual life(Lim 1992: p. 51).
7. Those who spend little time with God are those who do little things for God(Lim 1992: p. 51).
8. It is a most difficult thing to spend one's whole life in prayer(Lim 1992: p. 51).
9. God wants a special person for each special work. He wants us to die to ourselves and the world(Lim 1992: p. 51).
10. We should pray more, even when we are in haste(Lim 1992: p. 85).

II. Word

1. The Bible gives us good benefits, such as making us understand ourselves, making us new people, strengthening us, helping us overcome temptation, giving power to our prayer, giving us strong faith and conviction about eternal life(Lim 1996: pp. 196-200).
2. We should open our mind to the Bible, listen, read, learn, study, memorize and meditate on it(Lim 1996: pp. 205-209).
3. We should read the Bible as we read a love letter(Lim 1996: p. 197).

III. Christian Character(Lim 1996: pp. 92-105)

1. Thanks: Mature Christians give thanks rather than ask for more.
2. Courage: Mature Christians have courage rather than ask for protection. Christianity is a religion of love. But we should fight against evil and unrighteousness. We should not be threatened by our own imagination.
3. Faithfulness: Mature Christians do more work than what is called for in their assignment.

4. Understanding: Mature Christians understand others rather than judge others.
5. Love: Mature Christians love beyond forgiving others' sins. We should not resist to the evil. We should not retaliate but love our enemies.
6. Diligence: Mature Christians work diligently rather than merely wait for blessing.
7. Reason: Mature Christians follow sound reason rather than unreliable emotion.
8. Faith: Mature Christians depend on their faith rather than on their environment.

IV. Perseverance and Endurance(Lim 1992: p. 225)

1. Those who sow in tears will reap with songs of joy. He who goes out carrying seed to sow, will return with songs of joy, carrying sheaves with him(Psalm 126:5-6).

V. Truthfulness(Lim 1992: p. 305)

1. Truthfulness is better than passion.

VI. Tears of Repentance, Sweat of Diligence and Blood of Sacrifice(Lim 1996: pp. 276-284)

1. Those who want to succeed in life should pay the price of tears, sweat, and blood.
2. We should have repentance, endurance, and sacrifice in our lives.
3. We should have tears, sweat, and blood for the growth of character and knowledge.
4. We should have tears, sweat and blood for the growth of church.
5. Labor is holy and divine(Lim 1992: p. 27).

VII. Suffering(Lim 1992: p. 102)

1. Suffering draws us near to God.
2. Suffering gives us heavenly wisdom
3. Suffering purifies our character.
4. Suffering strengthens our faith.
5. Suffering makes us look forward to eternal life.

VIII. Leadership

1. Christian leaders should have a clear sense of calling(Lim 1992: p. 228).
2. Christian leaders need to experience repentance, rebirth, forgiveness, sanctification and justification(Lim 1992: p. 228).
3. Christian leaders need to be filled with the Holy Spirit(Lim 1992: p. 228).
4. Christian leaders need to grow continually in their intellectuality, spirituality, and character to the fullness of Christ(Lim 1992: p. 228).
5. Christian leaders should have the attitude of martyrdom(Lim 1992: p. 228).
6. Christian leaders should be cautious about money, fame and sexual temptation(Lim 1992: p. 65).
7. Christian leaders should be trustworthy(Lecture Note).
8. Christian leaders should be consistent and reliable(Lecture Note).
9. Christian leaders should be faithful even in small things(Lecture Note).
10. Christian leaders should be filled not with selfish ambition but with ambition for others(Lecture Note).
11. Christian leaders should have good judgement(Lecture Note).
12. Christian leaders should not be ashamed of the physical labor(Lecture Note).

13. Christian leaders should not despair over failure(Lecture Note).
14. Christian leaders should have intellectual authority, spiritual authority and authority of character(Lecture Note).
15. Christian leaders should have insights about self, society, human beings and history(Lecture Note).
16. Christian leaders should have love for followers and convictions about work(Lecture Note).
17. Christian leaders should be men and women of humility, tears, endurance, prayer, evangelism, purity and good modeling and spirit-filling(Lecture Note).

IX. Warrior Fitness(Lecture Note)

1. Leaders should prepare themselves. We should do our best in our practice, as if we were in war.
2. Leaders should participate in battle.
3. Leaders should appreciate followers.
4. Spiritual war is tougher than the other wars.
5. Leaders should prepare good programs.
6. Spiritual war determines our eternal destiny.
7. In spiritual war, our own power is not enough.
8. Leaders should be models even at the sacrifice of life.
9. Leaders genuinely appreciate people.
10. Spiritual Leadership is a matter of life and death.

X. Strategic Values

1. Loving a country is impossible with passion alone. There are appropriate methods we should follow(Lim 1992: p. 229).
2. We should not rely on past glory(Lim 1992: pp. 191-192).

3. We should have positive, active, creative and living faith(Lim 1992: p. 94).
4. We should not depend on superstitious dreams(Lim 1992: p. 159).
5. We should remember that we are nothing(Lim 1992: p. 170).
6. Women should decorate themselves beautifully(Lim 1992: p. 172).
7. Old people want to be treated like babies(Lim 1992: p. 194).
8. Sometimes, ignorance is better than medicine(Lim 1992: p. 208).
9. If we unite, we can survive, but if we are scattered, we become losers(Lim 1996: p. 219).
10. Pastors are treated like king by Christians, but they are treated like beggars by non-Christians(Lim 1992: p. 283).
11. We should dig one well(Lim 1992: p. 317).
12. When people persecute Christian leaders, they will be cursed(Lim 1992: p. 74).
13. When we are in despair, we can be drawn near to God(Lim 1996: p. 313).

XI. Preaching

1. Preachers should preach with the same attitude no matter how many people they stand before(Lim 1992: p. 309).
2. Those who pastor without knowing the Bible are swindlers(Lim 1992: pp. 306-307).
3. Pastors should preach by modeling(Lim 1992: p. 131).
4. Preaching to immigrants should be practical and instructional rather than theological or doctrinal. It should include family issues, children's education, comfort, encouragement, courage, conviction, adaptation, reconciliation, education, mission and service(Lim 1996: p. 11).

XII. Pastoring

1. Pastors should serve their sheep more than their own families(Lim 1992: p. 81).
2. To mourn with those who mourn is the most effective method of evangelism(Lim 1992: p. 114).
3. Love moves the hearts of the people(Lim 1992: p. 316).
4. Pastors should be patient with trouble makers. Let them leave the church by the back door(Lim 1992: p. 316).
5. Even though pastors help people with care, love and service, they may leave. Those who receive more help tend to leave early. Pastors should understand, not be disappointed with those who leave the church, as long as they stay in the church of the Lord. It is a success if one out of ten stays(Lim 1992: p. 246).
6. No leader is perfectly accepted by followers. Leaders should not be discouraged when their followers reject them(Lim 1992: p. 312).
7. Pastors should be ready to preach, to move and to be killed(Lim 1992: p. 168).
8. It is not wise to be involved in the conflict of couples(Lim 1993: p. 229).
9. Pastors should choose small things over big things(Lim 1992: p. 117).
10. Pastors should be careful where they go and sit around(Lim 1992: p. 146).
11. Pastors should be careful in their words(Lim 1992: p. 163).
12. Pastors should be cautious to those who are near to us(Lim 1992: p. 229).
13. Pastors should receive respect from their family members first(Lim 1996: p. 319).
14. Pastors' main tasks: Worship, Sacrament, Preaching, Education, Mis-

sion, Counseling, Service, Fellowship, Visitation and Administration(Lim 1996: p. 11).

XIII. Mission

1. The church has a reason for existence only when she is involved in mission and evangelism. God blesses churches which participate in world mission(Lim 1981: p. 95).
2. When people see that the church conducts sacrificial mission, they offer even their lives for mission work.

XIV. Fellowship/Small Group

1. Pastors should encourage church members to join small groups for intimate Christian fellowship(Lim 1981: p. 110).

XV. Laity and Spiritual Gifts

1. Pastors should empower lay leaders to join the ministry according to their gifts(Lim 1981: p. 109).

1. Lessons, Ministry Insights and General Values

From Lim's life, the following leadership lessons, ministry insights and general values can be gleaned. I will give a special attention to mission oriented local church and pastoral ministry in immigrant church.

2. Mission-Oriented Local Church

Mission is not something only cross-cultural missionaries

are involved in. Mission is a much bigger concept. Actually all Christian leaders and all Christian churches should be missionary leaders and missionary churches by definition. Mission is part of the Christian essence. Thus all Christian leaders should be missionary leaders. Lim was a good example of a missionary pastor. Even though he was not directly involved as a missionary for foreigners, he worked for the mission as a pastor in a local church. He developed several values in terms of mission. "The church has a reason for existence only when she is involved in mission and evangelism." "God blesses churches which participate in world mission." This is the most important and basic value suggested by his life and ministry. He further taught that the Christian Church is involved in spiritual warfare. Christians should be soldiers and pioneers, because they are called to expand the kingdom of God continually. This is the great commission the Lord Jesus gave to his disciples. All churches should work for this purpose. All ministries should be directed toward this purpose.

From Lim's life and ministry, we can learn some insights in terms of evangelism and mission. He developed many strategies for mission. He sent pastors to the college campus, sent supports to the local churches, planted new churches, trained and sent missionaries. The many Korean churches he planted all around the world were stepping stones for mission. He modeled the principle that when church sacrifices for world mission, God blesses the church.

Seeing the importance of training for mission, Lim founded World Mission University in Los Angeles. This project should

suggest to emerging leaders that they may will need to establish training bases for mission. It further suggests the value of academic study for field preparation.

Lim spent a great deal of output on comforting immigrants. Yet, at the same time he challenged them to the vision of world mission. His emphasis suggests the principle of treating people with dignity and expecting great things from them. He saw that Korean-Americans had a good spiritual heritage from the Christians back in Korean and they had cross-cultural experience in their culture and language. He developed vision for them based on his study of the Antioch Church of the New Testament.

3. Pastoral Ministry in Immigrant Context:

Lim's ministry highlights the unique characteristics of pastoral ministry to immigrants. He saw the need for patience, understanding and love in the context of hardship and suffering. He tapped the potential and strategic value of Korean Americans for the World Mission. Thus his life suggests ways for leaders to provide both comfort and challenge.

In preaching, Lim's ministry suggests ways for preaching to be relevant to the context. He dealt with the topics such as family issue, children's education, comfort, encouragement, courage, adaptation, reconciliation, mission and service. He approached the stresses of immigrant life by encouraging messages of hope, practical helps to adaptation, and practical guidelines for life. He practiced an effective ministry by example and empathy.

Other immigrant specific issues were also addressed by

Lim. The way he dealt with them provides guidelines for leaders in this context. First, there is cultural tension inside and outside church. Church members within the church experience the cultural gap between generations as well as between church members and the outside culture(immigrants and the culture of the community). The church needs to deal with these issues in addition to basic pastoring ministry. He tried to solve the first kind of gap by teaching the second-generation immigrants Korean language and culture. The church opened the Korean language school and went to Korea for field trips during vacations. For the second kind of gap, he also worked hard for reconciliation between Koreans and other Americans, especially with African-Americans. This church provided scholarships for African-Americans and hired an African-American. He taught the church members to appreciate other cultures. Actually, many established American churches might benefit from exposure to this model, especially in our increasingly multicultural world. Emerging leaders today ought all to seek multicultural training.

4. Dynamic Ministry Philosophy

Lim developed a clear ministry philosophy. When he started the Oriental Mission Church, he set the directions of the ministry. One of the most important visions was mission. He presented and modeled the value that to give is more blessed than to receive. Along with this, he presented several visionary directions of ministry. The following are the directions he proposed in his ministry. Ⓐ The church should be international.

We should work hard for good relationships with African-Americans, for example. Ⓑ The church should teach. On the one hand, people need to be taught Spiritual formation. On the other hand, Korean Americans need to learn the culture of their parents for effective communication. Ⓒ The church should pray. They should pray for mission together. Ⓓ The church should receive the Holy Spirit. Ⓔ The church should help people who suffer. Ⓕ The church should nurture leaders. Ⓖ The church should work for mission.

5. Learning Attitude

Lim kept a learning attitude through his whole life. Having learned to study at seminary, he took advantage of every opportunity to learn while he was doing ministry. He never stopped ministering in order to study. So he always learned even in unfavorable conditions such as war, immigration and full-time ministry. He invited the seminary to his church facility during the Korean War, so that he could take classes. While he was serving as a chaplain, he went to college and visited the U. S. Air Force training center. He came to the U. S. A. at age of forty-three in order to study. He did his master's degree while he was serving the church and working full-time at a printing company. Even after reaching maturity as a minister, he studied at Fuller and promoted the concept of church growth among Korean pastors.

V. Contributions

This chapter contributes to the general field of leadership development in the following ways. First, it has portrayed a gifted leader who accepted a challenge late in life and accomplished in that stage the crowning achievement of an already full life. Second, it affirms in classical fashion many of the leadership emergence shaping processes and patterns. It has attempted to identify the values which flowed out of these processes. Third, it has depicted a good example of a local church that has successfully accomplished missionary work. Fourth, it depicts Lim's as a good example of a person with a positive learning attitude. Fifth, it illustrates a good example of value-oriented ministry.

Lim made lot of unique contributions to the Korean church. First, he founded and stabilized the Oriental Mission Church. Second, he planted and supported many churches around the world. Third, he founded the World Mission University and two extensions. Fourth, he contributed to the evangelization of soldiers in the Korean Air Force. Fifth, he stabilized Yeoju Church and Dongrae Onchondong Church. Sixth, he promoted church growth and mission. Seventh, he worked for the evangelization of students, especially for Korean Americans. Eighth, he contributed to the Korean-American community through some social projects.

Lim illustrates the following prime types of ultimate contributions. First, he was a pioneer and founder. His legacies are the Oriental Mission Church and the World Mission University

in Los Angeles.

Second, Lim was a stabilizer. He contributed to the stabilization of the Yoejoo Church, Onchondong Church and the Air Force Church in his early ministries.

Third, Lim was a public rhetorician. He was not only the pastor of a church but also an evangelist and revival speaker. His passion for preaching was seen as well in his early days preaching in the streets. Through the pulpit of the local churches and as an invited speaker in revival meetings, he influenced many people for Christ. He has shared the message of hope to immigrants with whom he shared a unique set of difficulties. He traveled the world preaching.

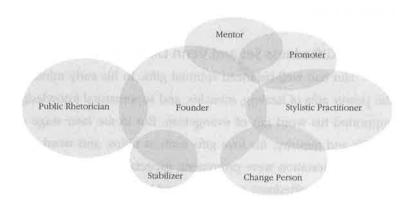
Fourth, Lim was a mentor. He trained many lay leaders in his church ministry, and he supported many emerging leaders through internships and financial support. He taught many emerging leaders through the World Mission University and challenged many leaders for mission work.

Fifth, Lim was a stylistic practitioner of a mission-oriented local church. He was a great pastor in Korea, but he came to America in his late forties and started the church for Korean immigrant churches. The Oriental Mission Church served as an ideal church for Korean immigrants. The church had a balanced ministry. Most of all, he started this church with the vision of making it a stepping stone for world mission. The church carried out this vision and planted many churches around the world. At the same time, he started the seminary to train more missionaries.

Sixth, Lim was a promoter of several ideas, the most important of which was the need of mission. Several times, he

held church growth seminars by inviting many pastors to his church. Here, he especially emphasized the mission function of the Korean churches in foreign countries.

Figure 2

An Ultimate Contribution Venn Diagran of Lim

Seventh, Lim was a change-person. He began a second life in his mid-life. This new life he began at the bottom, and from the beginning, he committed himself to serving in a difficult, hurting context. He started the school to teach language and culture to second-generation Korean-Americans. He invited the African-American pastor to serve on staff and led the church to provide scholarships for African-Americans. He also got involved in obtaining housing for Korean-American senior citizens. He helped establish a police station in Korea Town. He led the church to send short-term mission teams of doctors and dentists

to Mexico and to support the orphanages there. His ultimate contribution set is depicted in Figure 2.

1) Implications for a Focused Life

What have we learned from this life that can illumine the concept of a focused life? That is the question I attempt to answer in this section.

2) Giftedness Set and Venn Diagram

Lim had well-balanced spiritual gifts. In his early ministry, the power gifts of healing, miracles, and supernatural knowledge supported his word gift of evangelism. But in the later stage of his life and ministry, his love gifts such as helps, and word gifts such as exhortation were prominent, especially in the immigrant context. Lim's giftedness set is displayed in Figure 3. Spiritual gift was the focal element. His major natural gift(Independence) and acquired skill(Leadership) strongly supported his spiritual gifts. His role as a missionary pastor, was ideally suited to this giftedness set.

3) Identification of Key Ministry Insights

Lim developed many ministry insights in terms of the missionary church. One of the insights he practiced was that church should be a giving church. When the church is involved in mission work of giving and helping, church members sacrifice themselves and participate in mission work, and God blesses them. He also identified some insights in terms of immigrant

church ministry.

Figure 3
A Giftedness Venn Diagram of Lim

4) Identification of Major Values That Uniquely Fit One's Ministry

Lim's values have been listed as in terms of Christian character, Christian leadership, pastoring in the immigrant context, and mission. These values are deeply related to his life purpose and role. One of the significant values is "The church has a reason for existence only when she is involved in mission and evangelism. God blesses churches which participate in world mission."

5) Social Base Processing

Lim's wife was very supportive of his ministry. Especially,

when he started his ministry in America, she had to work in a factory to support him. This job probably did very little to develop her self-esteem, her natural gifts and abilities or her enjoyment of life. This sacrifice should be recognized as the important focusing factor. Leaders should recognize the price paid by their families. Pastoring can never be a one-man, or one-person operation.

6) Ultimate Contribution Set

Lim was a man of great ultimate contribution as we have seen. His legacies include churches, a school and leaders.

7) The sense of Destiny

Rev. Lim has been emphasizing the calling of a leader. Rev. Lim shares his own testimony with pupils of how God called him and how He touched and moved him to for specific purpose and mission. The voice he heard, the warnings he received in prayer, and the lead He provided in His plans provided Rev. Lim the opportunity to confirm his life's destiny and move forward. All his experiences became the foundation for his goals, and he could witness how his calling was fulfilled through his ministry. The Oriental Mission Church, branch churches, World Mission University, mission trips, and World Evangelical Mission Alliance are the actual achievements of his calling fulfilled, yet Rev. Lim still moves forward ceaselessly to be like Apostle Paul. Recently, he went through an operation just before a scheduled mission trip to South America. The staff recommended him to cancel the trip, but he was determined to go because it is more important to

fulfill his calling.

8) The Future Perfect Paradigm

Rev. Lim stresses World Mission University's prosperous future as another Harvard University, Yale University, and Princeton University in Korean-American society. He is a leader who gives not only the sense of calling but also the dreams and visions. He was never satisfied with what he previously achieved; he prayed more and harder to dream bigger and to share that dream with others. What was achieved in the past may have been meager, but he always dreamt bigger and stepped forward to achieve his dream; that was the ultimate motivation for his contribution.

9) Ministry Philosophy Concept

Lim saw the importance of the dynamic ministry philosophy. He was a man of value and vision. Especially when he started the church in America, he was aware of the strategic importance of the Korean-American church for world mission. He challenged the people with the vision of the Antioch church.

10) Boundary Processing which Helps Focus

Lim faced a major boundary when he came to America for further study. He could not focus on study, because he did not have money. He therefore worked at a printing company for several years. These years were full of suffering for him. However, this boundary prepared him for the role of pastoring an immigrant church. Through this role, he accomplished his life purpose.

11) Summary of Focused Life Insights from Lim's Life

Lim first experienced God's focusing activity through the influence of his brother Sooyeol, even before Lim himself became a Christian. He prayed to God in his own time of crisis, and he promised to be a pastor if God would save him from capital punishment by communists.

We can see God's processing here toward Lim's life purpose. After he was saved from capital punishment, he went to Seoul Theological Seminary to study theology. There he attended a revival meeting. After he experienced forgiveness, he began to share the gospel with other people. Evangelism became his life purpose. In the seminary, he met the great evangelist Sungbong Lee. He was influenced by this man's passionate evangelism, and he was exposed to evangelistic ministry.

Through the influence of his mentor Sungbong Lee, his Seminary training and his gift of evangelism, Lim built a unique methodology. He went around the country as an evangelist-special, and while he was serving Yeojoo Evangelical Church, he planted another church. Church planting was a significant method of his evangelistic and pastoral ministry.

We can see God's processing of Lim's experiences toward his placement and fulfillment in his major role and ultimate contributions. While he was serving the Air Force Church, he was given the opportunity to study in America. This later led him to come to America for further study. Even though he came to America with the intention of further study and then returning to Korea, he was ultimately guided into a life-maturing and life-

renewing experience. He dealt with all the struggles of an immigrant's life. Therefore, he was prepared to establish one of his ultimate contributions, the model church for Korean immigrants, the Oriental Mission Church. His many legacies can be traced through the life of this one church.

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Theology of Lim Dongsun, a Korean Evangelist for the World

Cho, Seog Whan(Ph.D.)

I. Introduction

The task given to me is to write a brief paper on "the Theology of Lim, Dong Sun" for an "Academic Journal," which will be published by the World Mission University, commemorating its 20th anniversary. The question raised here is what his theology is.

In Korean immigrant society in America, pastor Lim is widely known as a very successful pastor and an influential evangelist, rather than as a theologian. He is not a theologian in the sense that Paul Tillich, who wrote Systematic Theology, or Karl Barth, who wrote Church Dogmatics, is. We can, however, talk about his practical and evangelical theology, which underlies his life, ministry, preaching and other activities, as some of the scholars on Wesley, such as Albert C. Outler and Kenneth J.

Collins, are talking about the "doing theology," or "practical divinity" of John Wesley.[1]

Ⅱ. His Life and Worldwide Ministry

Pastor Lim was born as the 6th son of a farmer, who had 8 children, on an island near Inchon, (south) Korea in 1923.[2] In 1940, Pastor Lim and his family left their hometown and moved to Wangchung(왕청) area in Bookgando(북간도, 北間島), Manchuria(now in Gil-lim Sung in China), and built a mud-hut in the Jangback mountain(長白山), China-side of Mt. Backdoo(白頭山), and lived there by cultivating a wasteland. Later he joined the Manchurian Army(만군, 滿軍), and while he was serving a special unit of that army, Korea was liberated from Japan in 1945.[3]

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1) A UMC bishop, William R. Cannon in his "Foreword" to Albert C. Outler's *Theology in the Wesleyan Spirit* states, "Wesley wrote theology for the common people to whom he preached," was noting what Outler described Wesley as a "folk theologian." Outler, *Theology in the Wesleyan Spirit* (Nashville: Discipleship Resource, 1975), vii. Kenneth J. Collins who did a serious study on Wesley recently published his work, *Theology of John Wesley: Holy Love and the Shape of Grace*, where he notes the above mentioned Outler's portrayal and also noting his new appreciation for "the relevance of Wesley's doing theology for the contemporary church with its emphasis on both mission and praxis." Collins describes Wesley as a *practical* rather than a speculative theologian, with *soteriological* rather than epistemological orientation. Kenneth J. Collins, *Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon Press, 2007), p. 1, 3.

2) "1923년 11월 13일 경기도 부천군 대부면 동리 고유지 1496번지에서 농사꾼인 아버지 임근희 씨와 어머니 홍정옥 씨의 8남매 중 여섯째로" 출생. 임동선,《지구촌은 나의 목장이다》(서울: 쿰란출판사, 2004), p. 22.

3) *Ibid.*, pp. 30-38.

After the liberation, he came to Seoul in South Korea, and then joined the coastal guard military police in Jinhae(진해). While he was serving the military police as an officer, he was falsely charged as a communist by his superior, a battalion commander, who was "jealous" of him, and he was put into jail.[4]

When he was released from the jail because the charge was proven to be false, he went to North Korea with some of his friends, in his own words, "to grasp the reality of communism." He met Kim Il Sung, the supreme head of North Korea, and he was assigned to a Military Administration Academy(경의포에 있는 군정대학), where he was soon charged as a "spy" from South Korea. At a "people's court"(인민재판), he was sentenced to death. Before execution, he was miraculously allowed to be released, with the help of his old friend, who defended him and appealed to Kim Il Sung. After then he came down to South Korea.[5]

It was during this period, when he was in the communist jail(내무서 감방) in Pyungyang, that he experience a dramatic conversion. Facing execution, he prayed hard to God, in whom he had no faith at that time, "Oh God, if you are a living God, spare my life from death. If you save my life, I will study theology and do your work, like one of my brothers(Lim Soo Yul)." He wrote in his autobiography, "The first prayer I offered to God was my vow that, if you rescue me from this death threatening situation, I will become God's servant." At that moment, he heard a voice that "he would not die, but become

4) *Ibid.*, p. 40.
5) *Ibid.*, pp. 41-50.

His servant." [6]

After coming down to South Korea, he studied theology and became an ordained minister. His life in South Korea and then in America, to which he immigrated in 1965, has been a success story, as a fulfillment of the vow he made to God in the communist jail.

Some of the highlights of his life include the following:

He studied theology at Seoul Holiness Theological Seminary(서울신학교) and served local churches before joining, during the Korean War, the Korean Air Force as a chaplain. He was promoted to the office of the chief chaplain for the Air Force in 1962.

After discharge from the Air Force, he came to America to study. Later his family joined him and they started the Oriental Mission Church(동양선교교회) in Los Angeles, which became the largest Korean immigrant church in America.[7] He also founded the World Mission University in 1989.[8] Largely because of his emphasis for "world mission," as the name of the university itself signifies, many of its graduates are now "serving the Lord around the world in Russia, East Asia, Germany, Switzerland, Colombia, Ecuador, Mexico, Turkey, Papua New Guinea, Canada, Korea, Japan, and the United States." [9] He has also

6) At that time, his 4th elder brother, Lim Soo Yul and his wife were only believers in his family. *Ibid.*, p. 45.

7) 《동양선교교회 30년사》 (30 Years' History of The Oriental Mission Church). (Los Angeles: The Oriental Mission Church, 2002), p. 616. Also see, 《지구촌은 나의 목장이다》, p. 322.

8) 《지구촌은 나의 목장이다》, p. 310.

9) "A Word from the President," World Mission University Catalog: 2006-2007, p. 1.

established 6 more theological institutions in other countries.[10]

He was instrumental in organizing WEMA(세계 복음 선교협회) in 1987,[11] and now at least 37 sister churches(지 교회) in the U. S. and more than 33 sister churches in other countries belong to this association.[12] He has also traveled for missionary journey(선교 여행) to over one hundred countries in Latin America, North America, Asia, Europe and Africa.[13]

He has also published many works, including several collections of his sermons, a doctrinal treaty, and his autobiography.[14]

As stated above, Pastor Lim Dong Sun is primarily a practical church leader and an evangelist, Wesleyan in his theological orientation, rooted in Korean secular and religious traditions, who has been working for the Korean immigrant churches and beyond, claiming that, as the title of his biography bears, "the global village(지구촌) is my parish."[15] Now we will attempt to look briefly at the characteristics of his theology.

Ⅲ. Characteristics of His Evangelical Theology

In order to discern the characteristics of his theology, we may ask what have been the theological convictions behind his

10) 《지구촌은 나의 목장이다》, p. 322.
11) 《동양선교교회 30년사》, p. 389.
12) 《지구촌은 나의 목장이다》, pp. 322.
13) 《지구촌은 나의 목장이다》, pp. 327-411
14) See, the bibliography at the end of this article.
15) See the title of his biography, 지구촌은 나의 목장이다.

preaching and other evangelical activities. That is, what have been the convictions which have motivated him to do his worldwide ministry as stated above?

Since he is our contemporary, and I do not yet find any systematic treatments of his theology written by others, I have to concentrate on reading his own writings. Through my readings of his writings and my personal encounters with him, which must have influenced my readings, I find the following characteristics of his theology, which reflects his theological convictions behind his sermons, doctrinal teachings and evangelical activities.[16]

1. Saving the Soul and the World

Like John Wesley,[17] his central concern was " salvation of the soul"(영혼 구원). However, because he is our contemporary, born in Korea, he was initially speaking to the Korean immigrants in the U. S., and, having Wesleyan roots, he strongly felt that he had an obligation to proclaim the good news of salvation for the entire world, against his understanding of the current world in

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16) As in the case of John Wesley, his theology is also "inextricably" connected to his experience or, conversely, "experience with theological statement." Cf. Thomas A. Langford, "John Wesley and Theological Method," Rethinking Wesley's Theology for Contemporary Methodism, ed. Randy L. Maddox (Nashville: Kingswood Books, 1998), p. 36.

17) Wesley's goal was "going to heaven." Cf. "Wesley's primary concern throughout his development was with human salvation...... From this center he developed the central emphases of his theology. Beginning with repentance, salvation was established by justification, affirmed by assurance, found its embodiment in holiness, and reached its final goal in eternal life." Langford, in Rethinking Wesley's Theology, p. 38.

distress(환난 날).[18]

Because he believed that the way of saving souls and, thereby, the nations are "only through the gospel," [19] he tirelessly traveled many countries in the world to preach, in addition to founding the Oriental Mission Church.

Because he was a practical evangelist, he emphasized the value of living Christian life here and now, as taught by the Bible. Wherever he went, he encouraged people to live the life which follows the Biblical guide, which enables them to overcome the power of sin, and save oneself, family, society and the nation.[20]

2. Bible-centered Theology

His ministry and preaching is Bible-centered as in the case of John Wesley. For Wesley, "Scripture was his first and final norm for the validation of any theological discussion(and preaching).[21] Lim has the same attitude toward the Bible, and he has seen how preaching the Word of God as contained in the Bible has changed the lives of men and women. He states, in his book, Faith in the days of Suffering, "I have experienced that, when the Word of God is proclaimed, many people, who are exhausted in immigrant life, gain comfort, courage, and new power, and come back to the Lord."[22]

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18) 이기홍, "추천사," 임동선, 《환난 날의 신앙》(서울: 쿰란 출판사, 1999), pp. 2-3.

19) "머리말," 《환난 날의 신앙》, p. 5.

20) *Ibid.*, 6. Also see, "The Bible has the saving power," 임동선, 에덴 동산에 왜 선악과가 있을까 (쿰란출판사, 2003), p. 171. Cf. "Salvation is a present thing, rather than going to heaven" (K. Collins, The theology of J. Wesley, pp. 40-41).

21) Outler, *Theology in the Wesleyan Spirit*, pp. 9, 13-14.

In his biography, "*The Global Village is my Parish*(지구촌은 나의 목장이다)," based on his own experiences in the communist prison in North Korea, and on his ministerial experiences in South Korea and America, he strenuously criticizes both communist dictatorial totalitarianism for its cruelty and false promise(허상)[23] and free-market capitalism for its money-centered indulgence and corruption,[24] and he forcefully claims that the Word of God(하나님의 말씀) is the only hope for the future of our world.[25] That is, our hope is neither in communism nor capitalism, but in obeying and living in accordance with the divine word.[26] No word is sufficient to describe his zeal for spreading the gospel, as contained in the Bible.

3. Mission-minded Theology

When he started a new church in LA in 1970, with the agreement of other charter members, they named the church as "Oriental Mission Church," and placed "Mission" first along with other objectives, "Education, and Service"(Mt 9:35) as their 3 objectives of the goal their church shall strive to reach.[27] He also named the university he founded in Los Angeles World Mission University, and stated in its "Mission Statement" that it "exists to

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22) 임동선, "머리말," 《환난 날의 신앙》, p. 6.
23) 《지구촌은 나의 목장이다》, pp. 42-44, 371.
24) 《환난 날의 신앙》, pp. 45, 294-296.
25) 《지구촌은 나의 목장이다》, p. 371.
26) 임동선, 《이 시대의 희망 오직 복음》 (서울: 쿰란출판사, 2008), pp. 32, 206.
27) 《지구촌은 나의 목장이다》, p. 271.

equip Bible-centered, mission-minded leaders for the Church and the world.[28]

For him, “the church exists for mission.”[29] In many of his sermons, in a similar way as Wesley did, he appeals to the Great Commission(Mt 28:19) to emphasize the imperative character of evangelism.[30] As stated above, many of the graduates of the schools he founded are serving as missionaries around the world in many countries. The Oriental Mission Church has become a leading Korean church in America for world-mission, by helping Pastor Lim to make worldwide mission-journey(세계 선교 여행), and sending missionaries to and helping many local churches in many countries, including Russia, China and India and other countries in Europe, Latin America, and Africa.[31]

At this point, I want to indicate my understanding of one of the reasons why his church as well as many other Korean churches in recent decades have shown such great passion for evangelism and world mission. I think the desire of many Korean immigrants who want to be the main player or subjective body for World Mission(세계 선교의 주체가 되겠다는 사명감) has been an important motive(or rallying-point for gathering people) to launch such world wide mission work as we have witnessed.[32]

I find some similarity between this desire(not the contents of

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28) *World Mission University* Catalog (WMU, 2006-07), p. 4.

29) "머리말," 《이 시대의 희망 오직 복음》, p. 8.

30) 임동선, 《경주자의 인생》 (서울: 쿰란출판사, 2001), p. 459. Also see 《이 시대의 희망 오직 복음》, p. 370. Cf. James C. Logan, "The Evangelical Imperative: A Wesleyan Perspective," in Theology and Evangelism in the Wesleyan Heritage (Nashville: Kingswood Books, 1994), pp. 21-22.

31) 《동양선교교회 30년사》, p. 490, 《지구촌은 나의 목장이다》, pp. 325-411.

Lim's theology) to be an "autonomous" agent for missionary works with some of the "liberation" theologies, in that people by nature do not simply want to be told, directed, or asked to follow, but do their own theologies in their way, or initiate their ministry for themselves.

4. Practical Theology

As in the case of John Wesley, Pastor Lim is not much interest in developing a systematic theology for its own sake.[33] He has practical interest in preaching the gospel for personal and social salvation. Rather than attempting to construct any speculative or epistemological doctrines, his sermons have focused on saving the souls or the transformation of personal life and human relations.[34]

In regard to his response to liberalism in theology,[35] he has shown openness to appreciating new discoveries in modern learning, and to having dialog with liberal theologians. This attitude is clearly shown in the comment he made after studying at a theological institution in the U. S. He said that he was amazed to see that "the radical conservatives and the extreme

32) "There are 54,000 Christian churches and 13,000,000 church-members in Korea; and 104 Korean Christian denominations and mission organizations have sent more than 12,000 missionaries to 170 countries in the world." 강승삼, 《21세기 선교 동향과 한국교회 세계 선교》

33) Cf. Langford in Rethinking Wesley' s Theology, p. 35.

34) Lee, Won Woo, "추천의 글," 《이 시대의 희망 오직 복음》, p. 5.

35) For a brief explanation of what "liberal theology" in its classical sense means, see Stanley J. Grenz & Roger E. Olson, *20th Century Theology* (Downers Grove, IL: InterVarsity Press, 1992), pp. 51-52.

liberal theologians coexist in American theological schools. They have some harmony and unity(융화와 통일성)."[36]

As a practical parish minister of a large Korean immigrant church and as an evangelical revivalist(부흥사) traveling around the world, having a conservative Korean church background, however, he has retained conservative positions on doctrinal matters.

The preamble of the constitution of the Oriental Mission Church, which he founded, states that the church was established by those who uphold "evangelical" faith for the realization of the tripartite goal, "mission, education and service."[37] The term "evangelicalism" is understood in a more or less fundamentalist-conservative sense.[38] In the church's doctrinal statement, their meaning of evangelicalism is explained as that which "Protestantism believes," having the apostle's creed as the foundation of her faith. It also spells out its meaning as believing the Old, and New Testaments as the infallible Word of God, believing in the deity and humanity of Jesus Christ and in the virgin birth, and believing in the second coming of the Lord.[39] The "Statement of Faith," in the World Mission University's catalog states the same conservative stance as the church's doctrinal statement mentioned above, adding, over against the

36) 《동양선교교회 30년사》, p. 612.

37) *Ibid.*, p. 716.

38) For a good explanation of "fundamentalism" in America and the meaning of "new evangelicalism," See James C. Livingston, *Modern Christian Thought*: Vol. II, The Twentieth Century, Second Edition (New Jersey: Prentice Hall, 2000), pp. 388-392.

39) 《동양선교교회 30년사》, p. 716.

predestinarian doctrine, the Wesleyan position that "whoever believes(that) Jesus is the Christ will(shall) be saved."[40]

His doctrinal discourse, shown in the collection of his doctrinal sermons, under the title of "Why There is the Tree of Knowledge at the Garden of Eden," also show his practical and conservative view on God, Jesus Christ, the Holy Spirit, New Humanity, the Bible, the Church, the Second Coming, the Heavenly Kingdom and Hell, and the Christian Life(Life of Faith). The doctrinal statements he makes here in more detail are essentially in agreement with the conservative, orthodox Christian faith which is already stated above, which are generally accepted and claimed by the most Korean churches, both in Korea and in America.

He views the world(and history) as the battle ground between "the children of God and the Satan"("하나님의 자녀와 사탄과의 전쟁").[41] The goal of his preaching is to equip people with the Word of God, full of the Holy Spirit, to overcome the forces of sin and evil. For this goal, he has tirelessly preached wherever he has visited. He has rejoiced to see that many people, particularly the immigrant people, to whom he has preached, are encouraged and empowered, and are returning to God.[42]

5. His Philosophy of Education(교육철학)

He has a distinctive philosophy of education, which needs

40) WMU: Catalog, p. 6.
41) 《환난 날의 신앙》, p. 6.
42) *Ibid.*, pp.6-7.

to be noted before concluding this brief article. To carry out the Great Commission for evangelism for saving the world, stresses Lim Dong Sun, we need to train qualified evangelical leaders. As a pastor of a Korean immigrant church, he has stressed the importance of education for Sunday school, particularly for the second generation, as well as the vital need of educating Christian leaders in general. The Oriental Mission Church, which he founded, constructed its education-building first before building the main building for worship, which helped the church to gain the reputation that this church has the best educational program in Los Angeles.[43]

As it has been mentioned, he founded the World Mission University in Los Angeles to train "Bible-centered, mission-minded, evangelical leaders for the church and the world."[44] Whenever he has the opportunity to speak about the qualification of Christian leaders, particularly at the semester-beginning services, he has repeatedly emphasized the three "conditions" of Christian leadership. They are Knowledge(지식), human(Christian) character(인격, 사람 됨), and spirituality(영성, 성령 충만).[45] Some times, he adds "faith(신앙)" as one of the conditions or qualities, which can be included in the category, spirituality.

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43) 이기홍, "추천사," 《환난 날의 신앙》, p. 2.

44) WMU: Catalog for 06-07, p. 2.

45) World Mission Herald (Los Angeles: World Mission University, 2008), p. 10. Also see 《지구촌은 나의 목장이다》, p. 367. They are very valuable virtues or values for Christian leadership, but the warnings of such theologians as Reinhold Niebuhr on the danger of these values must be seriously taken. Cf. "21세기 기독교 지도자," Word & Mission, Vol.3, No.1 (Los Angeles: WMU, spring, 07), p. 6470. Also Cf. 지구촌은 나의 목자, p. 322; and the article on OMC in The Korea Times, Los Angeles (8-6-08, A1).

His argument for these qualities essentially moves as following:

To be an efficient leader, he or she must have "knowledge," which should help him or her to understand human life, historical trends, and the demands of our time and society, and the "real ability(실력)," needed to carry out one's responsibility. Having Knowledge, however, is not enough to be a Christian leader. The person in a leadership position must be a "virtuous person(덕성)." He or she must have a noble personality(고매한 인격) and Christian love. He or she must be a humble person, who is clean in regard to greed for honor, material possession, and sensuality(이성관계). The Christian leader must be a person of deep "spirituality," founded on sound Christian faith. The spirituality can be gained through "(reading) the Bible and prayer," holding fast the belief that only the power of the Cross can save individual persons, family, society and humankind.

Ⅳ. Concluding Remarks

I have attempted to state the characteristics of Lim Dong Sun's theology, based on my discernment of his theological convictions, which I find through reading his writings, mainly his sermons, and his worldwide evangelical activities, as well as my personal encounters with him. I hope this brief article on his mission-oriented practical theology will make a meaningful contribution to the Korean Christian community and to the world, in understanding his "evangelical theology," and also in

providing some raw material for those who are attempting to establish so-called "Korean immigrant theology." I also hope that this article, written in a very limited time, will ignite an interest for further discussions on his theology, in relation to our mission for the world.

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chapter 03

미국의 무궁화 크리스천들의 발자취

임동선 목사의 삶과 사역

Pak, Alexander(Ph.D.)

Ⅰ. 서론(Introduction)

이 글이 월드미션대학교(World Mission University)의 개교 20주년을 맞이하여 이민교회와 신학교육의 역사를 돌아보면서 이제는 어제의 전통을 이어받고 또한 새로운 전통을 만들어 가야 하는 사명을 다시 한번 새겨보는 기회가 되기를 바란다.

하나님께서 독특한 목적으로 어느 지역에 교회를 세우시거나 기독교 대학을 세우신다.

하나님은 월드미션대학교도 독특한 목적으로 세우셨다.

이제 월드미션대학교는 개교 20주년 기념표어로 "이민사회의 자랑이 되는 학교"라고 세우고 모범적이고 예수님을 닮아가는 종들을 세워가는 데 앞장서 가고 있다. 우리는 모두 앞서간 신앙의 선조들을 기억하면서 현재의 주소와 앞으로 나아갈 길을 성령님의 인도하심을 받아 나아가야 할 것이다.

특히 아메리카에 사는 우리는 오래 전에 신대륙의 원주민인 인디언

들의 삶을 기억해야 한다. 이들은 우리보다 먼저 이 땅에 와서 자리를 잡고 있었지만 오늘날에는 이들의 흔적과 소수의 후손만 남아 있다. 우리 후세들의 앞날도 우리들이 어떠한 신앙을 이들에게 남겨야 인디언 역사처럼 되지 않을 것인지 알아야 한다.

Ⅱ. 간략한 한국 기독교 역사의 흐름(Brief History of Korean Protestant Christianity)

우리가 기억해야 할 것은 우리의 신앙의 뿌리가 한국의 정서와 신앙에 있다는 것이다. 한국에서 기독교 복음 전파를 이야기할 때 특징적인 것은 서양에서 선교사들이 들어오기 이전에 이미 복음이 한국땅에 들어와 기독교 신앙이 자생적으로 세워져 있었다는 점이다. 즉, 한국인들은 주체적이고 적극적으로 복음을 받아들인 것이다.

특히 만주와 일본에서 성경이 한글로 번역된 역사와 한국인들이 여러 경로를 통해서 서방에 선교사 파송을 요청한 것을 보면 알 수 있다.[1] 물론 한국 기독교의 역사는 서양에서 중국에 파송한 선교사들의 순교정신으로 씨가 뿌려졌다. 한국의 기독교 선교의 시작은 중국에서 선교하던 선교사들이 하루속히 조선에도 선교의 자유가 주어지길 간절히 기도한 것에서 비롯되었다. 이중에 네덜란드 선교회 소속의 선교사였던 칼 구츨라프(Karl F. A. Gutzlaff) 선교사는 1832년 중국을 떠나 서해안에 있는 장산곶, 백령도, 대청도, 그리고 안면도에 가까운 금강 입구까지 성경을 배포하고 복음을 전했다.[2]

그 후 1866년 중국에서 활동하고 있던 영국선교회 소속인 로버트 토마스(Robert Jermain Thomas) 선교사는 고종 황제를 만나 선교의 문을 열

1) 《중앙교회 107년사》(1890-1997), (기독교대한감리회 중앙교회 기획위원회, 1998), p. 7.
2) 《고현교회 95년사》(1906-2001), (대한예수교장로회 고현교회 95년사 편찬위원회, 1996), p. 21.

었다.[3] 토마스 선교사는 불신자들에게 성경을 나누어주고 전도지를 배부하였다. 그러나 평양의 관원들은 토마스 선교사를 체포하고 결국 처형하였다. 이로써 한국의 기독교 역사의 첫 순교자가 되었으며,[4] 이로써 한국교회는 순교의 피가 밑거름 되어 성장하게 되었다.

그 후 1872년 스코틀랜드 연합장로교회의 존 맥킨타이어(John McIntyre) 목사와 존 로스(John Ross) 목사가 중국의 파송 선교사로 만주에 도착하여 선교를 시작하였다. 그중에 1866년 조선의 평양에서 토마스 선교사의 순교 소식을 듣고 이들은 한국선교에 각별한 관심을 갖게 되었다.

로스 목사는 1874년 10월 중국과 한국의 국경이었던 고려문에 도착하여 한국의 전도와 선교의 가능성를 파악하고 한국 청년인 이응찬을 만났다. 그리하여 이응찬은 한국의 첫 개신교 신자가 되었다. 구원의 확신이 있었던 이응찬은 고향 의주를 왕래하면서 백홍준, 이성하, 이익세, 김진기 등을 전도하였다. 특히 이응찬과 백홍준 외 다른 이들은 1879년도 로스 목사와 맥킨타이어 목사에게 세례를 받았다.[5] 그리고 이들은 로스역(譯) 성경이 출간되는 데 큰 도움을 준 동역자가 되었다. 이 중 백홍준은 1883년 로스역 성경책 수십 권을 등에 메고 의주 땅을 비롯해서 삭주, 강계, 구성 등을 다니면서 복음을 증거하였다. 많은 증거자들은 위험과 핍박 속에서도 열심히 전도하면서 한국교회 발전에 심혈을 기울였다.

한국 개신교의 선교사로 첫 발걸음을 옮긴 사람은 일본 주재 감리교회의 선교사였던 로버트 매클레이(Rev. Robert S. Maclay)이다. 매클레이 선교사는 한국의 실력자 김옥균을 일본에서 만나 한국의 선교에 대해서 이야기하던 중 고종 황제를 만날 수 있도록 요청하자, 김옥균은 이 일에 적극 찬성하였고 고종을 만날 수 있는 길을 열어 주었다. 1884년 6월 24일 매클레이는 한국을 방문하였지만 고종 황제를 만나지 못하고 그 대신

3) 《목포양동교회 100년사》(1897-1997), (목포양동교회 100년사 편찬위원회, 1997), p. 21.
4) 《목포양동교회 100년사》(1897-1997), pp. 21-22.
5) 《목포양동교회 100년사》(1897-1997), p. 46.

김옥균으로 하여금 고종 황제에게 선교의 뜻을 전달하도록 부탁하였다.[6] 김옥균은 공식적으로 매클레이를 방문하고 고종 황제에게 제출한 타원서가 성공되었음을 전달하였다.

이로써 한국에 선교의 문이 열리게 되었고, 얼마 안 되어 1884년 9월에 미국 북장로교회 소속의 호레이스 알렌(Dr. H. N. Allen) 의료 선교사가 내한하였다. 그리고 감리교 소속의 헨리 아펜젤러(Henry Gerhard Appenzeller) 부부 선교사가 1885년 4월 15일 부활절에 인천항에 도착하였다.[7] 이어서 5월 3일에는 미국 감리교회 소속 윌리엄 스크랜턴(Willian Beuton Scranton) 선교사와 그의 모친 스크랜턴 선교사가 함께 입국함으로 한국의 감리교 역사가 펼쳐졌다.

1. 미주 한국인의 흐름(Lives of Korean American)

미국에 한인들이 정착한 역사를 크게 네 시기로 구분한다. 첫째 시기는 한미수호통상조약을 체결한 1882년부터 최초의 한인 이민이 집단으로 하와이에 이주한 1903년까지로 보고 있으며, 둘째 시기는 한인들이 하와이 노동이민을 시작한 1903년부터 2차 세계대전이 끝날 무렵인 1945년으로 보고 있다. 그리고 셋째 시기는 1945년부터 미국이 새 이민법을 제정하여 동양인들이 대량으로 미국에 이민할 수 있었던 1965년인 케네디 정권 시대였다. 이때의 이민자들로는 유학생, 전쟁 고아, 미군과 결혼한 부인들로 구성되었다. 그리고 넷째 시기는 1965년부터 현재 시기로 본다. 그리고 현재에 미국으로 이주한 한인들의 대부분은 1965년 이후에 이주해 온 사람들이다.[8] 한국인의 미국 이민은 전성기를 향하여 가기 시작하였다. 미국 연합장로교회의 한 위원회에 대한 보고한 보고서에

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6) 《고현교회 95년사》(1906-2001), p. 23.

7) 《고현교회 95년사》(1906-2001), p. 24.

8) *The Korean Community in America*(New York: The Korean Association of New York, 1986), p. 12.

서 "Koreans in America" 라는 제목으로 데니스 슈메이커는 다음과 같은 보고서를 썼다.

> The rise of Korean immigration, demographers say, is not expected to slow in the near future……There will be more Korean-American in this country than the number of Chinese, or Japanese or Philiponos expected to be here then.[9]

이렇게 시작된 재미 한인사회는 해외 모든 한인사회에서 제일 큰 한인사회를 이루게 되었다.

한인들이 최초로 미국에 공식적으로 그리고 집단 이민을 온 시기는 1903년과 1905년 사이이다. 하와이 이민국 기록에 의하면 이미 등록된 한국 사람의 이름이 나온다.[10]

1) 하와이(Hawaii)

미주 한국인의 이민이 공식적으로 시작된 것은 1903년 1월 13일 하와이 호놀룰루 항에 미국상선 S. S. 갈렉시호(Gaelic) 편으로 도착한 자들을 보편적으로 본다.[11] 이 호놀룰루 항에 도착한 이민자들은 이른바 하와이 사탕수수 농장의 계약 노동자로서 시작하였다. 물론 하와이 이전에도 이미 미국 대륙에는 한국인들이 살고 있었던 것으로 파악된다. 이렇게 시작해서 한인들은 미국 땅에서 거주지를 형성하였고 공동체를 건설하

9) Dennis E. Shoemaker, "*Koreans in America, A report presented to the committee of the United Presbyterian Church in 1976*".

10) 김택용, 《재미 한인교회 75년사》(1903-1978), (생명의 말씀사, 1979), 9. 한국인들이 해외로 나가기 시작한 것은 근대적인 전개이다. 구한말의 국운이 쇠태하였을 때에 비롯된 한국인의 해외 이민의 경로는, 크게 나누어 압록강을 건너 만주와 중국과 시베리아 등 아시아 대륙으로 향하는 이민, 그리고 바다를 건너 일본과 미 대륙쪽으로 향하는 두 가지 형태라고 할 수 있다.

11) Kim Myoung Kym, *Korean Centennial Pictorial Book of the North America: Rainbow Over the Pacific*(The Christian Herald U. S. A., 2006), p. 46,

였다. 1903년 하와이 취업이민의 실현은 재미 한인사회의 발전에 있어서 획기적인 발전을 가져왔다.[12] 재미 한인 교회는 1903년 1월 13일 제 1차 이민선이 하와이에 도착한 직후 이민자들 사이에서 신자들을 중심으로 시작되었다.[13]

2) 워싱턴(Washington)

워싱턴 지역은 미국의 수도 워싱턴 D. C.(Washington D. C.)를 중심으로 인접하여 있는 매릴랜드(Maryland) 주의 남단과 버지니아(Virginia) 주의 북단을 합하여 통칭하는 수도권을 말한다.

워싱턴 지역에 한국 사람이 첫 발을 들여놓기는 1883년 9월 15일에 도착한 한국 정부의 보빙사(구한말 때 외교사절단) 일행일 것이다. 그 전 해였던 1882년에 한미수호조약이 조인되고 다음 해인 1883년 주한 미국 공사관이 서울에 개관되었으며, 그 답례로서 구한국 정부가 보빙사를 미국에 파견한 것이다.[14]

이를 계기로 미국 대륙에 한국인들이 거주하면서 한국인의 거주가 확실해졌다. 그리고 1905년 일본과 을사보호 조약이 체결되면서 대한제국이 일본에게 빼앗기게 되자, 사실 워싱턴의 주미 한국공사관도 폐쇄되었으며 한때 워싱턴 지역의 한인들의 거주 통계도 확실하지 않았다. 1919년 3·1운동 후에 중국 상해에 대한민국임시 정부가 조직되고 구미 대표부가 워싱턴에 조직되었다. 여기에 대표부가 이승만 박사의 독립운동의

12) 김택용, p. 14. 한국인들이 하와이에 취업 오기 50년 전에 벌써 중국인들은 취업이민으로 와 있었다.

13) 김택용, p. 37.

14) *Thirty Five years of the Korean United Methodist Church of Greater Washington 1951-1986*, (와싱톤한인교회역사편찬위원회, 1988), 22. 미국에서는 한미조약의 체결 후에 그 대표 사절로서 "루시우스 푸트(Foote) 장군을 서울로 파송하고, 한국 조정에서는 미국사절단의 신임장을 받은 후에 민영익을 수반으로 하는 답례 사절단을 미국에 파송하였다. 민영익은 전권대사로, 홍영식은 부대사, 서광범은 종사관, 고영철은 서기관, 유길준은 주사로 일행 12명이 일단이 되어 미국으로 향발하였다. 이때의 선편은 미국의 군함이었다. 김택용, p. 12.

본산으로 보는 견해도 있으며 어떤 이야기에는 뉴욕에 거주했다고 주장한다.[15]

워싱턴의 첫 번째 교회로는 1936년경에 세워진 것으로 보고 있으며 이름은 "와싱톤한인교회"라고 명칭되어 있다. 이미 제2차대전 중에 약 15명 가량의 한국인 미국정부요인들이 이미 워싱턴 지역에 거주하고 있었으며 이곳에 있는 한인들이 모여서 세운 교회라고 알려져 있다.[16]

3) 뉴욕(New York)

뉴욕의 한인들은 미국의 제3대 도시에 속하는 자들로 포함된다. 미국의 3대 도시인 로스앤젤레스(Los Angeles), 뉴욕(New York), 그리고 시카고(Chicago) 도시에 재미교포들이 사회를 형성해 나가고 있다. 뉴욕은 미국에서 두 번째로 한인들이 많이 거주하는 곳이다.[17] 뉴욕은 미국 동북부, 뉴욕 주에 있는 대도시이다. 허드슨 강(Hudson River)과 이스트 강(East River)이 대서양(Atlantic Ocean)을 만나는 곳에 위치한 곳이다. 뉴욕은 세계적으로 금융업계, 상업, 경제와 문화의 메카로 알려져 있다. 그리고 세계의 이민의 중심지로 유명한 곳이다.

뉴욕시에서 한인들이 많이 분포되어 있는 곳들이 엘름허스트(Elmhurst), 코로나(Corona), 퀸즈(Queens), 보로(Boroughs), 플러싱(Flushing)을 중심으로 잭슨하이트(Jackson Height), 우드사이드(Woodside), 서니사이드(Sunnyside) 등 지역으로 이곳은 한인 뿐만 아니라 흑인, 히스패닉, 인도인, 그리고 중국인, 백인의 중류, 하류의 인구가 거하는 곳이다. 뉴욕의 한인들이 경영하는 유명한 업종은 세탁업, 채소상, 생선점 그리고 크게 유행하는 네일(Nail)산업이다.[18]

특히 뉴욕지역은 유학생들이 1960년 당시에 콜럼비아대학(Colum-

15) 와싱톤한인교회역사편찬위원회, p. 24.
16) 와싱톤한인교회역사편찬위원회, p. 24.
17) 이광규, 《재외동포》(서울대학교 출판부, 2000), p. 167.
18) 이광규, p. 166.

bia University)과 뉴욕대학(New York University) 및 기타 지역의 대학교에서 공부했다. 그리고 유학생들이 뉴욕지역 한국유학생협회를 조직해 1960년도 초까지 한인사회의 활동과 행사를 주관했다.[19] 특히 일본이나 중국 이민과 달리 미주 본토의 한인 이민은 주로 유학생으로 왔다가 거주한 자들이 많이 있었다. 유학생들은 공부할 수 있는 기회가 주어지는 곳이면 어디든지 찾아가기 때문에 자연스럽게 한인 인구는 공부하는 곳에서 늘어났다.

1962년 8월에 뉴욕에 거주 중인 기독교 신자들이 뉴욕 기독교 친목회(Fellowship)를 조직하였고, 김준성 목사를 중심으로 라파예트 브룩클린 장로교회에서 한 달에 한 번씩 모였다. 그리고 1963년 5월 4일부터는 정식 예배를 드렸고 친목회는 교회로 발전하였다.[20]

1965년 이민법(케네디 대통령 때 제안됨, 존슨 대통령 때 실시됨)으로 뉴욕한인사회의 인구는 급성장하였다. 처음에 이민자들은 가족 초청으로 온 새 이민자라기보다 한국 유학생들이 전문직을 찾기 위해서 그리고 의료계 전문인들의 수요로 발전해 갔다.

그리고 70년대 후반과 80년도부터 이민의 문이 넓어지면서 이민자들의 수요가 늘어났다. 뉴욕지역의 교회의 발전도 한인 이민자 숫자와 함께 성장하게 되었다.

4) 시카고(Chicago)

시카고(Chicago)는 미국의 중부 도시로 5대 호(The Five Great Lakes)에 연한 대도시로 한인들이 많이 거주하는 도시이다. 시카고의 한인타운은 노스클라크(North Clark)와 로렌스(Lawrence)에 위치하고 있으며 그곳에 머물며 살고 있다.

시카고의 한인 이민 역사는 20세기에 들어와서 시작되었다(서재필

19) 《미주한인이민 100년사》(한미동포재단 미주한인이민 100주년 남가주 기념사업회, 2002), p. 314.
20) 김택용, p. 61.

박사가 결혼 관계로 시카고를 방문하였음).[21] 그리고 당시의 한인들은 유학생들이 대부분이었다. 1918년에 한인학생회가 조직되었다. 그리고 1920년대 초에 한인 감리교회가 세워져 1960년대까지 이민 초창기의 이민자들의 신앙과 이민 삶의 방향을 잡아주었다. 당시에 한인과 미국 가정에 입양된 한인 고아들은 시카고 지역에 많이 있었지만 시카고지역 한인들과 별다른 접촉이 없었다.[22] 특히 시카고 이민자의 대부분은 전문직과 기술직 종사자들이 많았다. 로스앤젤레스 또는 뉴욕은 이미 많은 이민자들이 정착을 하는 것이 당연하였으나 시카고는 이렇게 특별한 위치에 있는 자들이 이민자의 대부분을 구성하고 있어서 지역 발전과 이민 공동체를 형성해갔다.

5) 가주(California)

가주의 한인 공동체는 역사와 전통이 있다.

이미 도산 안창호는 1904년에 남가주(Southern California)에 위치한 리버사이드(Riverside)에 한인 떠돌이 농장 노동자를 위한 합숙소를 제공하였다.[23] 그는 노동자들과 함께 농장에서 일하면서 그들을 교육하였고 그들의 권익문제를 위해서 수고하였다. 그는 마치 멕시칸-어메리칸 운동가였던 시저 차베스(César Chávez)처럼 한인 이민자들을 위해서 공을 세웠다.

도산 역시 미국에 온 이유는 유학이었다. 그는 부인인 안혜련과 샌프란시스코(San Francisco)에서 공부하는 동안 형편없는 한인들의 이민생활을 직접 목격하였다. 그는 친목회를 구성해서 한인들의 용기를 세워주고 서로 사랑하며, 아끼며, 질서를 세워 장사를 하고 일거리를 찾아주는 데 이바지하였다.[24] 도산 안창호 박사는 인간의 존엄성을 알았으며 또

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21) 《미주한인이민 100년사》, p. 360.
22) 《미주한인이민 100년사》, p. 361.
23) 《미주한인이민 100년사》, p. 411.
24) 《미주한인이민 100년사》, p. 411.

한 자유와 공의를 우리들에게 가르쳐준 분이다.

6) 샌프란시스코(San Francisco)

샌프란시스코 지역은 미국 서쪽 해안에 있는 도시이다.

샌프란시스코는 우리 한국 사람들이 생각할 때 금문교(The Golden Gate)로 유명하지만 한때 샌프란시스코는 매우 진보적인 곳이었다.

60년대에 유명한 하이트-에쉬버리 동네(Haight-Ashbury district)와 버클리 캠퍼스는 한때 미국의 히피 운동의 메카였다. 하이트-에쉬버리는 금문교 공원(Golden Gate Park) 동쪽 구역에 있는 공원이었다. 그리고 옆 언덕에는 샌프란시스코대학(The University of San Francisco)이 자리잡고 있었다. 이 대학은 예수회(Jesuit Society)의 대학으로 그 당시 천주교에서 진보적인 운동이 일어난 곳이기도 하다. 그래서 이 세 곳은 늘 시간이 가는 줄 모르는 곳이었다.[25]

7) 버클리(Berkeley)

누구든지 샌프란시스코 만과 버클리 언덕에 위치한 캘리포니아 대학 버클리(U.C. Berkeley) 캠퍼스를 보면 1960년대 월남전쟁 반대 시위 운동을 생각할 것이다. 이 운동은 그 당시의 조직과 권위를 질문하는 반응적인 운동이었다.

버클리 대학은 서부 학생운동의 중심지로 알려져 있다. 1964년 9월에 일어난 버클리 언론의 자유운동(Berkeley Free Speech Movement)은 유명한 사건이었다. 그 당시 대학교 대문 밖에 있는 도로는 학생들의 활동 장소였다. 정치적인 집회, 팸플릿 배포 등의 온갖 모임이 다 이 도로에서 이루어졌다. 어느 날 대학 행정관은 이 도로가 학교의 소유임을 발견하고는 학생들의 모든 정치적인 모임을 금지하였다. 학생회는 학교 측에서 그들을 억누른다고 항의했다.[26]

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25) Pak Alexander, *Dance of Free Slave* (Cerritos, CA: unpublished work, 1997), p. 239.
26) Pak, p. 241.

처음에는 학생들이 원하는 것은 학교측과의 타협이었다. 그러나 학교측에서는 한 발자국도 양보하지 않았으므로 학생들의 집단 반발이 일어났다. 이때가 1964년 9월, 그 당시의 공민권운동(Civil Rights Movement)을 본받아 이들은 학교 건물을 장악하고 철폐 항의운동을 벌였다. 그 다음날에 천 명 이상의 버클리 학생들이 항의운동에 참여했다. 에드먼드 브라운(Edmund Brown) 주지사는 경찰을 캠퍼스로 불러들여 800명 이상의 학생들을 체포했다. 이 사건은 대학원 학생들과 교수들 사이에서 논쟁을 불러일으켰다.

그 당시 학생의 주동자는 마리오 사비오(Mario Savio)였다. 사비오는 뉴욕에서 온 유대계 사람으로 철학과 졸업반이었다. 그는 연설하기 위해서 경찰차에 올라갔을 때 자기가 신었던 구두를 벗었다. 이유는 학교의 소유를 더럽히기를 원치 않아서였다고 말했다.

사비오의 주장은 대학측과 학생들의 관계였다. 학교측이 학생들의 의견과 요구를 들어주기를 바랐다. 그 전까지만 해도 학생들은 학교측의 소유물이었다. 사비오가 시작한 자유언론운동이 전국에 퍼져나갔다. 미국 전국의 방송들이 이 버클리 대학의 자유언론운동 사건을 방송했다. 결국 학교측은 양보하고 학생들에게 정치적 모임을 다시 허락했다. 이로써 버클리 자유언론운동은 가라앉기 시작했다.

23세 때 버클리 대학의 철학과 졸업반이었던 사비오는 1984년도에 샌프란시스코 주립대학(San Francisco State University)에서 40세에 대학을 졸업했다. 사비오는 그의 확고한 신념이 담긴 자유한 춤을 춤으로써 그에게 약속된 앞날을 포기했다. 그는 참으로 자유한 자였다. 1984년 버클리자유언론운동 20년 기념일에 다음과 같은 말을 남겼다.

"It has remained for me a brilliant moment when, as a friend put it, we were both moral and successful(나에게 빛나는 순간은 나의 친구가 말하기를, 우리는 도덕적이었고 성공했다고 말할 때였다)."

우리의 마음 속에서는 다 사비오의 정신이 들어있기를 바란다.[27]

지금도 샌프란시스코와 버클리는 젊은이의 뜨거운 사랑과 자유의 표현이 가장 인본적으로 표현된 곳으로 남아 있다.

8) 남가주(Southern California)

남가주 지역에는 많은 유명한 도시들이 있다. 특히, 산타모니카 비치(Santa Monica Beach), 할리우드(Hollywood), 코리아타운(Koreatown) 등을 소개하고자 한다.

할리우드는 한마디로 'Make Believe Culture' 이다. 이 말은 "문화는 사실이 아닌 것까지도 진짜같이 만들어 사람들이 믿게 만드는 것이다" 라는 의미다. 그렇게 하기 위해서는 수만 번의 같은 광고와 과대 선전을 통해 사람들로 하여금 그들이 노리는 결과를 믿게 만들어야 한다. 사람은 이러한 선전이나 광고가 과장된 것이라는 것을 알고도 결국은 이런 것들에게 넘어가는 것이다.

할리우드는 영원한 젊음을 숭배하는 문화이다. 그래서 미국은 누구나 할 것 없이(지금은 한국도 마찬가지이다) 다 젊어지려고 무던히 애를 쓰는 것이다.

할리우드 불바드(boulevard)는 낮이나 밤이나 항상 도로와 그 주변이 붐비는 곳으로 유명하다. 도로는 관광객들로 붐비며 길가는 이 유명한 길을 운전하기를 원하는 이들로 인해 늘 붐빈다. 이 거리는 세계적인 영화배우의 이름들과 가수들, 예술가, 감독 등의 이름들이 특별한 시멘트에 새겨져 있다. 이곳을 '워크 어브 패임(Walk of Fame)' 이라고 부른다. 그래서 이곳에는 관광객들로 인해 붐빈다. 이 길바닥에 한 사람의 이름이 새겨지기까지 몇만 명의 사람들이 그 경쟁에서 탈락했을 것이다. 그러나 이곳은 그래도 좋다는 듯이 꿈을 가지고 많은 사람들이 모여든다.[28]

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27) Pak, p. 241.

할리우드는 어느 누구나 다 손님이며 관광객들이기 때문에 서로를 쳐다보아도 아무렇지 않게 생각한다. 아니 서로 자신을 쳐다보아주기를 바라는지도 모른다. 흔히 생각하기를 할리우드에 가면 영화배우를 볼 수 있을 것이라고 생각하지만 그렇지 않다. 혹시 유명한 영화배우가 거리에 걸어다니더라도 그를 알아보는 사람은 없을 것이다. 이유는 많은 영화배우들이 자신을 아무도 알아볼 수 없도록 철저히 치장한 채 거리를 다니기 때문이다. 많은 사람들이 할리우드 불바드에서 영화배우를 찾듯이 그들도 그들의 신분을 최대한 감추려고 노력한다는 사실이다. 그리고 알아야 하는 것은 그들은 자신을 분장하는 일에 있어서 프로급이라는 것이다. 자신들을 감추는 것이 그들의 직업이다.

할리우드는 화려한 곳이기도 하지만 또 인간의 천한 모습을 목격할 수 있는 곳이기도 하다. 그 당시에 할리우드에는 집이 없는 자(homeless people)들이 많이 있다. 남녀노소 할 것 없이 수많은 자들이 미국 전국에서 뿐만 아니라 전세계에서 몰린다. 그리고 이곳에서 크게 성공하고자 하는 꿈을 가진다. 이들의 꿈은 감독이나 에이젠트들에게 픽업이 되어서 유명한 무비스타가 되는 것이다. 이곳에는 특히 젊은이들이 많다. 이들은 영화배우들과 엑스트라들에게는 성경(Bible)이라 할 만큼 중요한 주간지인 할리우드 리포터(Hollywood Reporter)를 읽으면서 일할 곳을 찾는다. 이 주간지에는 언제, 어디서, 어떤 영화가 촬영되며, 엑스트라 몇 명이 필요하다는 정보를 주는 신문이다.

항상 수요보다는 공급이 많듯이 많은 자들이 영화계의 생존싸움에서 밀려나거나 발을 못붙이는 것을 볼 수 있다. 이곳에 와서 선택이 못되어 방황하다가 가지고 있던 돈과 친구가 떨어져나간 젊은이들은 이제 생존할 길을 찾게 된다. 그들이 찾은 생존의 방법들은 거의 다 비참한 것들

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28) Pak, p. 109.

이다. 이들은 자신들의 몸을 팔거나 도적질을 하거나 어떤 때는 그들의 몸에서 피를 뽑아서 근처에 있는 혈액은행(Blood Bank)에 가서 피를 판다. 그리고 피를 판 돈으로 하루하루를 산다.

그리고 어떤 젊은이들은 또 자선단체의 도움을 받으면서 하루하루를 잔혹하게 할리우드의 삶을 살아간다. 마약과 술로 진창이 된 자들도 거지의 모습을 하고 혼을 잃은 좀비처럼 혼자 중얼거리면서 위로하는 것이다.

미국에 살면(이제는 세계 어느 곳에 살든지 간에) 할리우드의 영향을 벗어나기는 거의 불가능하다. 우리는 모두 할리우드가 우리를 흥미롭게 해주기를 바라고 있는 것 같다.

할리우드의 문화는 영화만이 아니다. 정치계, 변호사계, 은행, 보험회사, 도박문화, 술회사, 담배회사, 대중매체, 교육계, 대형 놀이공원(Disneyland, Universal Studio, Six Flags Park 등등), 컴퓨터계 등등이 모두 문화와 복합적으로 직접적인 연관이 되어 있다. 할리우드가 관련되지 않은 문화는 거의 없다. 쉽게 이야기해, 할리우드가 만든 영화가 다루지 않은 분야가 없다는 것이다. 세계는 작아진다. 그러면서 인간의 가치는 영화필름(celluloid)만도 못하게 되어 간다. 누군가가 이렇게 말했다. "인생은 15분에다가 20초 광고이다." 이것이 셀룰로이드의 문화가 아니고 무엇이겠는가![29]

할리우드는 음악계의 상업도 장악하고 있다. 인간은 누구든지 어떤 모양이든지 음악을 듣는다. 음악은 우주적인 매체이다. 음악이 없이는 인간 존재가 불가능할 정도로 중요하다. 아니 문명이 불가능할 것이다. 할리우드는 인간이 음악 없이 못사는 약점을 알고 있다. 그래서 음악을 상업용으로 만들어 내어 많은 돈을 벌었고, 또 계속 벌고 있다. 우리는 싫든 좋든 돈을 지불해야 음악을 들을 수 있다. 돈을 내기 싫으면 지겨운 광고를 들어야 한다.

베이비부머(Baby Boomer)의 시대가 점차로 노화의 세계로 접어들

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29) Pak, p. 115.

면서 그들의 70년대에 세계를 휩쓸었던 로큰롤(Rock' N' Roll) 음악은 다시 재생되어 그들의 마지막 장송곡으로 듣는 것을 볼 수 있다. 베이비부머들은 그들이 늙을 것을 생각하지 못하면서 자란 자들이다. 이들의 부모들은 전쟁을 겪으면서 그들이 못 누렸던 물질들을 그들의 자녀들에게 제한 없이 갖다 바쳤다. 이러한 상태에서 자란 베이비부머들은 호화롭고 사치스럽게 자라났다. 이들의 시대를 "미 제너레이션"(Me Generation)이라고 부르기도 한다. 그리고 이들을 정복했던 로큰롤 음악은 이들의 세대를 설명해 주고 있다. 지금도 미국의 로큰롤은 막대한 산업이다. 그것을 조종하는 할리우드는 더 큰 실제의 현상이다.

나는 문화비평가는 아니다. 다만 현실의 한쪽 부분을 해석할 뿐이다. 할리우드는 이미 옛날부터 컴퓨터로 영화를 제작했다. 지금 우리가 사용하고 있는 컴퓨터는 수명이 6개월이다. 다시 말해서 6개월이 지나면 지금 사용하는 컴퓨터는 골동품이 되어 버린다는 이야기다. 한 컴퓨터 전문가는 "컴퓨터와 TV의 차이를 없애는 것이 다음 단계"라고 이야기 하고 있다. 우리는 이 전문가들이 이야기하는 것이 허황된 것인지 미래를 예측하는 것인지는 기다려 보면 알 것이다.

할리우드의 실제는 미지이다. 다시 말해서 할리우드를 누가 장악하느냐에 따라서 이들의 상황이 바뀐다. 이제는 유대인들이 서서히 할리우드를 장악하고 있는 실정이다. 몇 년전에 개봉되었던 스타워즈(Star Wars)의 감독인 스티븐 스필버그는 유대인으로 26세에 이미 유명한 감독이 되었다. 그는 1995년도에 2명의 유대인과 합해서 '드림워크'(Dream Work)라는 거대한 영화 제작소를 설립했다. 이들은 영화계의 개념을 다시 쓸 수 있을 만한 유능한 감독들이다. 그리고 앞으로는 할리우드의 개념도 변할지 모른다.

할리우드의 근간은 분명히 돈이 목적이다. 이들은 많은 돈을 순식간에 벌려고 엄청난 노력을 하고 있다. 그리고 돈으로 모든 것을 지배하려고 한다. 그러나 돈이 많다 보면 부패하기 쉽다. 할리우드가 좀더 도덕적

이고 사회의 악을 폭로하는 도구로 사용되기를 바라며 이 문화가 부패를 오히려 막아주는 도구가 되기를 바란다.

이러한 환경에 우리 한인 이민자들은 정착하였다. 그리고 한인타운(Korea town)을 형성해 나가고 있다.

9) 코리아타운(Koreatown)

필자가 미국에 온 해인 1971년 나성에 도착했을 때에 올림픽 불바드는 매우 한산한 길이었다. 이미 백인들은 이 거리를 떠나갔고 남미계와 흑인들이 많이 살고 있었다. 그 당시 올림픽 불바드에는 미국 자동차 딜러들이 많이 있었으며, 단지 몇 개의 한인가게들이 있었다. 한인 식품점으로는 풍년식품점이 있었고 그 집주인은 마음씨가 좋은 분이었다. 그 당시 한인들이 교포 소식이나 타운의 돌아가는 일을 알려면 이 식품점에 가면 들을 수 있었다. 한국 음식을 먹고 싶을 때면 벌몬트와 8가 사이에 있었던 수정식당이 있었다. 그리고 맛있는 함흥냉면을 먹으려면 피코와 알링톤 길에 있었던 함흥냉면 식당에 가면 되었다.

그 당시에 한인타운은 정치적으로나 경제적으로 볼 때는 매우 미비했었다. 모든 시작이 그러하듯이 이민자들은 정착하기에 분주했으며 직장과 사업 외에는 다른 곳으로 마음을 돌릴 여유가 없었다. 다만 생존하기에 바빴다.

한인타운에는 특히 독일에서 탄광자로 수고하던 자들과 간호사들이 많이 있었다. 그리고 이들은 이미 독일이나 캐나다에서 이민자들의 생활을 했기 때문에 생활수준이나 로스앤젤레스에 적응하는 데 비교적 순조로웠다. 특히 그 당시에는 이미 유학생들이나 고학력을 지닌 자들이 교회 설립 또는 미국에서 필요한 서류들을 작성해주는 수고를 했다. 그리고 이들은 한국에서 가졌던 고등직업을 버리고 맨발로 나서는 일도 많았다. 이민자에게 필요한 번역이나 집을 소개해 주는 역할까지 하였다.

특히 미국에 온 간호사들을 위해서 수고한 자들도 있다. 간호사들은 이곳에서 자격증을 취득하기 위해서 따로 공부해야만 했으며 시험을 보

아야 했다. 이들을 도와준 사람들 중에 박학도 씨는 경복고등학교를 나오고 서울대학교 의과대학을 졸업한 후 도미해 특히 로스앤젤레스에 거주하는 간호사들들 위해서 자격증 취득 공부반을 세워서 도왔다. 박학도 씨는 1981년도 국제간호협의회 총회 참관기를 기념하면서 그 당시 약 6천 명이 넘는 간호사들과 관계자들이 모여서 제17회 국제 간호협의회를 거행했다는 기록을 남겼다. 그는 또 간호협의회를 언급하면서 단일 전문직으로는 어느 분야보다도 많은 수의 회원을 보유하고 있다고 했다.[30] 간호사들이나 의사 그리고 특별 전문직을 가진 자들은 이민사회를 형성하는 데 있어서 중요한 역할을 감당하였다. 그리고 이들의 수고 역시 교회와 발을 맞추어 나갔다.

월셔 불바드는 사무실이 많고 고층 건물들이 많은 곳이다. 다운타운에서 서쪽으로 연결되는 이 길은 다운타운, 할리우드와 웨스트사이드의 세 지역에 연결되어 품위있는 지역이다. 이 길은 잘 다듬어진 야자수 나무가 즐비하게 서 있고 아름다운 건물들이 조화를 이루는 고상하고 품위있는 상업 중심가이다. 1920년대에 전성기를 이루었던 모습을 상상케 해주는 아르데코 양식의 건물들을 많이 볼 수 있는 곳이다. 그리고 월셔 불바드는 변호사 사무실이 많이 있는 곳으로도 유명하다.

10) 산타모니카 비치(Santa Monica Beach)

산타모니카 비치(Santa Monica Beach)는 휴양지이기도 하다. UCLA 캠퍼스에서 30분간 서쪽으로 운전하고 가면 태평양 바다가 보인다. 그리고는 남북으로 끝이 없는 낭만적인 연안이 펼쳐진다. 에메랄드 빛의 태평양의 바닷물은 보는 자들로 하여금 자신을 잊게 만든다. 거기다가 태평양 바다 바람과 캘리포니아의 날씨(대륙성)는 시간을 멈추게 하는 신비함이 있다. 이로 인해 자신도 모르게 캘리포니아 사람이 되어 버리는 것이다.

30) 《해외 한인 간호 50년사》(50 Year History of overseas Korean Nurses), (해외 한인간호 50년사편찬위원회, 2003), p. 34.

산타모니카 비치를 중심으로 유명한 해변들이 남쪽으로는 베니스 비치(Venice Beach), 마리나 델레이(Marian Del Rey)와 맨해튼 비치(Manhattan State Beach)와 헐모사 비치(Hermosa Beach)와 뉴포트 비치(Newport Beach)와 게를 마음껏 먹을 수 있는 레돈도 비치(Redondo Beach)와 남쪽 끝으로는 샌디에고(San Diego)가 있다. 그리고 더 내려가면 멕시코 국경선에 도달하게 된다.

산타모니카 비치를 중심으로 북쪽으로는 바디서핑으로 유명한 곳들이 계속 나온다. 이곳들은 말리부 비치(Malibu Beach), 쥬마(Zuma), 아마릴로 비치(Amarillo Beach), 부얼고 비치(Puerco Beach)와 에스칸디도 비치(Escondido Beach)이고 이곳들은 수영과 서핑으로 모험을 좋아하는 자들에게 인기가 있는 곳이다. 서핑을 좋아하는 사람이면 나이가 많거나 적거나 누구든지 서핑보드를 가지고 이곳에서 파도에 도전할 수 있다. 남녀노소가 다함께 야외스포츠를 즐기는 것은 캘리포니아의 자연적인 모습이다. 그리고 북쪽으로 계속 올라가면 산타바바라(Santa Barbara)가 나오며 더 올라가면 스쿠버 다이빙도 할 수 있는 몬테레이 반도(Monterey Peninsula)가 나온다. 그리고 돌고래를 구경할 수 있고 낚시를 즐길 수 있는 하프문 베이(Half Moon Bay)가 샌프란시스코 남쪽에 위치하고 있다.

캘리포니아는 지역이 아니라 마음의 상태이다(State of Mind). 세계의 각국 어느 민족들에 속하든지 모두 자신이 살면서 이곳을 '홈' 이라고 부르며 산다. 그래서 이곳에 사는 것은 경험이면서 또한 계속해서 배우는 생활이다. 어느 누구도 이곳에 대해 평을 할 때에 같은 평을 하는 사람은 없다. 그 이유는 모든 사람들이 저마다 이곳에서 겪는 경험이 다르기 때문이다. 그래서 캘리포니아는 어느 누가 와서 살아도 부담이 없는 마음의 상태다. 다만 목적 있게 와서 살면 그 만큼 성공률이 높아지는 데 도움이 된다. 그러나 다른 데서 실패하고 왔을지라도 그들이 살기는 더 좋은 곳이 이곳이다.

다운타운 LA에서 서쪽으로 계속 가면 특이한 곳이 나온다. 이곳을 '웨스트 LA(West LA)' 라고 부른다. 이곳은 유대인들이 제일 많이 밀집해서 사는 곳이기도 하다. 그래서 이곳에는 유대인의 회당이 많이 있다. 유대인들의 안식일인 토요일 저녁만 되면 검은 수염을 한 정통 유대교인 남자들이 검은 모자와 검은 코트를 입고 회당을 향해 걸어가는 모습을 목격하게 된다. 남자는 남자끼리 그리고 여자는 하얀 드레스를 입고 여자끼리 걸어서 회당으로 가는 모습을 볼 수 있다. 이 장면을 보면 너무 인상적이다. 마치 종교영화의 한 장면을 보는 듯한 느낌을 준다. 이스라엘의 옛 전통과 현대 시대의 조화가 마치 시간을 초월한 듯한 느낌을 준다.

유대인들을 볼 때마다 인간의 완강하고 불의하고 단단한 모습을 본다. 인류 역사상 한 나라가 파괴된 후에 다시 건국된 나라는 이스라엘뿐이다. 이 민족의 상징은 '선인장(Cactus)' 이다. 선인장은 껍데기는 거칠고 뾰족뾰족한 가시가 많이 있지만 속은 매우 부드러운 식물이다. 이들은 외부의 전쟁과 위협으로 강해질 수밖에 없었지만 속은 매우 부드러운 민족이다. 이들은 한국 민족처럼 노래부르기와 춤추기를 좋아한다. 나는 가끔 유대인들의 노래를 들은 적도 있다. 이들의 노래는 매우 상쾌하다. 이런 백성이 살고 있는 동안에는 신 교훈은 계속될 것이다. 그리고 회당으로 가는 이들의 모습을 볼 때에 거기서 유대 민족들 자신들이 서로 하나로 묶으며 그들의 본체를 유지하려는 간절한 모습을 볼 수 있다.

LA는 사시사철이 봄과 같은 날씨이며 사막의 기후 같아서 낮에는 매우 덥고 저녁과 밤에는 매우 쌀쌀하다. 그래서 이곳에 오면 나이 감각과 세월 감각이 없어지는 별난 곳이기도 하다. 그래서 많은 사람들이 이곳에 오면 세월 가는 줄 모르고 수많은 세월을 그냥 보내는 수가 적지 않다. LA의 문화는 야외활동의 문화이다. 모든 것이 자동차가 있어야 가능하고 대중교통은 매우 불편한 편이다.

자동차는 이곳의 특이한 현상이다. 아침에 프리웨이를 타서 하루종일 프리웨이를 안 내리고 다녀도 끝이 없는 곳이다. 프리웨이를 타지 않고는 아무 데도 못 가며 아무 일도 못 한다. 그러므로 이곳에서 자동차는 필수이다.

LA는 음식점이 많은 곳으로도 유명하다 그래서 자기 취향에 맞는 음식을 찾아 먹는 데 어려운 점이 거의 없다. 그리고 거의 수준급의 음식을 값싸게 즐길 수 있다는 것이 이곳에 사는 사람들의 장점 중 하나다. 필자가 많은 여행을 해보았지만 이곳처럼 음식이 많고 다양한 곳은 매우 드물다. 다민족이 살고 있는 장점 때문에 거기에 맞추어서 각국의 음식을 맛볼 수 있다.

캘리포니아는 대체적으로 부자가 많이 살고 있는 주로 알려져 있다. 그러나 필자가 보기에는 부자가 많이 산다는 것보다는 오히려 빈부 차이가 심한 곳이라는 것이 더 정확한 표현인 것 같다. 베벌리힐즈(Beverly Hills)에 로데오 드라이브(Rodeo Drive)라는 곳은 세계에서 가장 비싼 물건을 파는 곳으로 이름이 나 있다. 반면에 값싼 소품도 구입할 수 있는 캐주얼 상점도 볼 수 있다. 몇 블럭 안 되는 이곳은 어느 누구나 와서 가격만 지불하면 물건을 살 수 있는 곳이기도 하다. 세계의 유명 상품들이 진열되어 있어 이곳은 쇼핑하는 자들보다는 구경하는 자들과 관광객들이 늘 붐빈다. 그리고 제일 비싼 차들이 뉴욕의 택시보다 더 흔한 곳이기도 하다. 또 특이한 것은 이렇게 부자들과 없는 자들이 서로 섞여 사는 것이다. 백만장자들과 영화배우들은 이렇게 평민들이 상상할 수 없는 생활을 하고 있다. 산타모니카의 붉은 빛 나는 저녁 노을은 오늘도 이렇게 있는 자들과 없는 자들에게 내일의 희망을 주고 하루의 고통과 번뇌를 잊게 하면서 깊어진다. 오직 바라는 것은 오늘을 잊는 것이다. 하루의 고통은 하루에 족하므로……혹시 내일은 행운의 바퀴가 올지 모른다는 생각 때문이다. 산타모니카 비치는 내일도 많은 사람들이 찾아올 것이다.[31]

Ⅲ. 나성의 한인 교회들(Korean Churches Los Angeles)

이민 초기 역사를 볼 때 로스앤젤레스 지역에 있었던 미주 한인 교회들의 역할은 한인 민족들에게 가장 위로가 되었고 미국에 정착하는 데 있어서 너무나 중요했다. 이 사실에 대해서는 어느 누구도 부인하는 자가 없을 것이다.

로스앤젤레스 지역에서 처음으로 설립된 한인 교회는 한국에서 선교사역을 하다가 은퇴하시고 미국으로 들어온 셔만(Mrs. Florence M. Sherman)[32] 부인의 주선으로 세워진 교회이다. 1904년 3월 11일 남가주 갈미교회 선교부의 보조로 미션(Mission)이 세워졌다. 미션의 목적은 초기 한인들이 기숙하며 밤에는 영어를 배우고, 복음을 가르치는 것이었다. 이것이 나성한인연합감리교회의 시작이었다.[33] 제퍼슨한인연합장로교회(1906년 5월 10일), 대한인기독교회(일명 동지회 교회, 1906년 5월 10일), 기독교가정교회(1941년 1월 17일), 독립장로교회(1959년 4월첫주일), 한국인연합교회(1965년 4월), 포모나한인교회(1968년 4월) 등이 존속하고 있었다.

70년대에 이미 LA 근처에는 몇 개의 한인 교회들이 이미 존재하고 있었다.[34] 그 당시 교회로는 중앙교회(설립 1969년 7월)를 담임한 장세화 목사, 소망교회 임동선 목사(임 목사는 나중에 동양선교교회를 개척함), 로스앤젤레스한인침례교회(설립 1957년 3월 10일) 김동명 목사, 그리고 피코알링톤교회 김요한 목사, 세계선교교회 조요셉 목사가 LA에서 목회하고

31) Pak, p. 122.

32) Mrs. Sherman 여사는 남편 Dr. Harry Sherman과 함께 선교사로 한국에서 봉사하다가 돌아와서 그 당시 나성으로 모여드는 한인들을 상대로 전도하기 시작했다는, 한국에서 알게 된 신홍우를 초청하여 함께 Korea Mission을 시작했다(김신행, 새하늘과 새땅을 향하여). 《연합감리교회의 100년 역사》 (2004), p. 23.

33) 《동양선교교회 30년사》, p. 65.

34) 1970년 로스앤젤레스 지역에는 한인 교회가 약 20개 있었다. 그리고 1973년 봄에 이르러 한인 교회는 약 50개로 늘어났다. 김택용, p. 70.

있었다.

그 당시에 이민 목회를 맡은 목사들은 많은 수고를 하였다. 그리고 당시 목회한 이들에게는 공통점이 있었다. 그것은 목사들이 거의 특이한 상황에서 목사의 직책을 감당하였다는 점이다. 이민 초창기의 목사들은 이민 온 교인들의 영적 지도자로서만 수고한 것이 아니라 그 외에 직업 알선자, 영어 통역관 역할, 법정 통역관 역할, 집 알선해주는 역할 등등으로 영육간의 지도자 역할을 다 담당하였다. 그리고 몇 명의 목사 부인들은 교인들과 함께 봉제공장 또는 넥타이 공장에서 긴 시간의 노동을 통해 교인들에게 직접적으로도 힘과 위로를 주었다. 그 당시에 한인 이민자들이 가질 수 있었던 직업은 거의 정해져 있었다. 갓 이민 온 자들은 미국에 온 사실만으로도 감사히 일할 수 있었던 것이다.

이민자들을 위로하고 함께 미래를 위해 수고하고 개척한 배경에는 교회와 목사들의 말 못할 수많은 사연과 어려움이 있었다. 그리고 목사님들이 목회 할 수 있도록 곧은 터를 닦아온 길에는 숱한 배경이 있었다.

이민 목회는 처음부터 그냥 우연히 생긴 것이 아니었다. 정확하게 말하자면, 미국에 제일 먼저 이민 온 자들은 하와이의 파인애플과 사탕수수 밭에 일하러 온 농부들 외에는 거의 유학생들과 전문직을 가진 이들이었다. 그리고 또한 목사들과 성직자들이 신학공부를 하기 위해서 온 것이 이민 목회의 시작이 되었다. 그 당시 유학생들은 미국, 캐나다와 유럽의 나라에서 공부하였다. 많은 목사들과 신학도들은 미국에 유학 와서 공부하면서 그 당시 유학 온 학생들과 미국에 이미 온 사람들을 상대로 목회를 하였다. 지금도 오래된 이민 교회의 역사를 보면 설립자들이 거의 유학으로 온 사람들이 많았다. 이민 교회가 있기 전에 이렇게 하나님의 섭리로 말미암아 유학생들과 일찍이 목회자들을 보내사 앞으로 올 많은 이민자들을 위해 그들을 준비하신 것이다. 이민자들이 많이 오기 시작한 80년대에도 지금의 대형 교회들은 그 당시에 존재하고 있었다. LA에는 나성영락교회, 동양선교교회, 로스앤젤레스한인침례교회, 나성한

인교회 그리고 동부에서는 워싱턴한인장로교회가 이미 이민자들의 영과 육신의 안식처로서 존재하고 있었다. 한인 이민자들이 미국에 처음 와서 갈 수 있는 곳인 교회가 이미 존재하고 있었다는 것은 분명히 축복이며 하나님의 뜻이 있다고 생각한다.

1. 나성영락교회(Young Nak Presbyterian Church of Los Angeles)

나성영락교회는 1973년 3월 4일에 한 교인의 가정에서 첫 예배를 드리면서 시작되었다. 그리고 4월 8일에 미국교회 헐리웃제일장로교회로 이전했으며 1974년 3월 10일에 김계용 목사가 부임하였다.[35] 한국의 영락교회와 밀접한 관계가 있는 교회이다. 나성영락교회의 담임목사는 김계용 목사였다. 서울영락교회의 원로 목사였던 한경직 목사는 김계용 목사를 "한국이 낳은 위대한 하나님의 종"[36]이라고 고백했다.

동양선교교회 원로목사인 임동선 목사는 김계용 목사를 "내가 만난 동역자 중 가장 진실한 선한 목자"[37]였다고 회고했다. 그리고 목회생활 중 가장 가까이서 목회의 위로와 충고를 받은 좋은 동지였다고 말했다.

김계용 목사의 설교는 신학적이거나 복잡한 교리 중심의 설교보다 현실에 당면한 이민자들에게 필요하고 적절한 표현으로 아주 알아듣기 쉽게 하나님의 말씀을 전했다. 설교보다는 대화 형식으로 말씀을 전했다. 김 목사는 이민 목회 철학을 다음과 같은 말로 표현했다.

"이민 목회는 거저 사랑이야, 저마다 사랑해 달라는 거야. 고국 떠나서 누구나 사랑이 그립거든."[38]

한 영혼 한 영혼마다 신경을 쓴 목사였다. 한인 이민 역사에 소중한 발자취를 남긴 목사였다.

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35) www.youngnak.com(교회연혁, 1973-1980 '믿음의 초석')

36) 김명순, 《죽어서 더욱 살아계신 이 김계용 목사》, (삼성출판사, 1991), p. 5.

37) 김명순, p. 140.

38) 김명순, p. 6.

김 목사는 6·25 한국전쟁 때 부인과 가족과 헤어진 후 40년간을 독신으로 성직자 생활을 하였다. 김 목사는 남이 모르는 외로움과 고통을 극복하면서 나성영락교회의 교인들을 친가족과 같이 여겼으며 귀한 목회를 하였다. 김 목사는 40년 만에 그리던 부인과 가족을 만나기 위해 북한 땅을 밟았으나 1990년 9월 1일 북한 측의 일방적인 사망의 보도로[39] 성직자의 일생을 마쳤다. 김계용 목사가 좋아하던 성경구절은 로마서 8장 28절 말씀이다.

"우리가 알거니와 하나님을 사랑하는 자 곧 그 뜻대로 부르심을 입은 자들에게는 모든 것이 합력하여 선을 이루느니라."

2. 로스앤젤레스 한인침례교회(Berendo Street Korean Baptist Church)

1957년도에 교회를 설립한 김동명 목사는 서울대학교 공대를 졸업했으며 침례교 신학박사 학위를 취득하고 목회를 했다.[40] 김 목사는 매우 상냥하면서 항상 선한 아버지상을 가진 목사로 알려져 있다. 김 목사의 부인 안이숙 여사("죽으면 죽으리라"의 저자)는 김 목사보다 나이가 많았다. 그리고 안 여사는 일제시대 당시에 독립군들과 신사참배운동을 반대하는 목사들과 함께 신앙을 지켜 나갔다. 안 여사는 순교 하기 위해서 일부러 옥생활을 미리 준비한 사람이었다. 그리고 안 여사는 신앙 때문에 감옥에 갇혀서 고생하기도 하였다. 그리고 해방되는 날 풀려 나오게 되었는데 순교하지 못함을 한탄하였다고 전해진다. 안 여사는 순교는 아무나 못하는 것이라고 말하였다.[41] 안 여사는 진실로 순교하기를 원하였고 자신의 신앙을 위해서는 생명도 아끼지 않은 사람이다.

또한 안 여사의 특징이 하나 있는데 그것은 새벽 예배에 나와서는

39) 김명순, p. 100.

40) 김동명 목사는 미국 남침례회 국내 선교사로 임명받아 본격적으로 선교사업에 열중하였다. 김택용, p. 60.

절대로 아무하고도 인사를 하지 않았다. 그 이유는 아직 아버지 하나님께도 인사하지 못했는데 어떻게 인간에게 인사를 먼저 할 수 있겠느냐는 것이었다.

3. 나성한인교회(Los Angeles Christian Reformed Church)

나성한인교회는 1976년경에 김의환 목사가 개척한 교회이다.[42] 김의환 목사는 목회자이면서 신학자이다. 김 목사는 교회사 학자로서 한국의 총회신학교(총신)와 고려신학교 외에 세계를 다니시면서 신학생들을 양육했던 신학자이다. 김 목사는 미시건 주 그랜드래피즈(Grand Rapids)에 위치한 칼빈신학교(Calvin Theological Seminary)를 졸업했고 필라델피아에 소재한 웨스트민스터신학교에서 신학석사(Th. M.) 학위를 받고 같은 도시에 있는 템플대학교에서 철학박사 학위를 취득했다. 그리고는 한국과 미국에서 교회와 신학교를 세우고 제자양육에 몰두한 목회자이다.

김의환 목사는 나성한인교회에서 목회하면서 그 교회를 나성에서 대형교회로 성장시켰으며 한인 교인들에게 개혁신앙과 개혁신학을 정립했다. 그리고 김 목사는 국제신학원(International Theological Seminary)을 설립해서 외국인 신학생까지 장학금을 주면서 제3세계 나라의 지도자까지 교육했다.

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41) Mrs. Kim said in her Book, *If I Perish*, she had failed to die as a martyr, "I had resoved to die a martyr, but I had had failed. As I saw so many dearly beloved Christian leades perish under the cruel persecutions, how I wept and cried out to my God. 'O Lord, this moment send Your heavenly cameras to take pictures of this cruelty. Hurry, Please.' " Esther Ahn Kim, *If I Perish* (Chicago: Moody Press, 1977), p. 7

42) www.lacpc.org: 1975년 9월에 민종식, 박의삼, 서인준, 서탄봉 가정이 모여 기도회를 가지며 시작하였고 처음의 교회 이름은 칼빈장로교회로 시작하였다. 1976년 3월 7일에 교회 이름을 나성한인교회로 바꾸고 난 후 1976년 6월 6일에 김의환 목사 담임목사 취임예배를 드림으로 발전하였다.

4. 동양선교교회(Oriental Mission Church)

임동선 목사는 1970년 7월 26일 로스앤젤레스에 교회를 설립했다.[43] 그 당시 한인 이민자들은 계속해서 나성으로 거주지를 마련하면서 한인 사회를 형성하였다. 동양선교교회는 한인 이민 교회에서 모범적으로 발전한 교회이다. 그리고 많은 지교회들과 선교기관들을 후원하면서 발전한 교회이다. 교회는 세계선교를 통해서 복음을 세상 끝까지 전파하는 것을 목적으로 세워졌다.

교회의 세 가지 창립의 목적은 다음과 같다. 첫째는, 이천영 목사(서울신학대학 교수)의 권유 때문이었다. 로스앤젤레스를 방문했던 이 목사가 임 목사에게 후세들의 신앙교육과 새 이민사회를 위해서 이민 교회를 세우라는 권유의 말이었으며, 둘째로는, 임 목사가 박사학위를 받기 위해서 공부하며 동시에 이민 목회를 할 수 있었기 때문이다. 그리고 세 번째 이유는 이미 그 당시 교회들이 있었지만 하나님이 보시기에 교회다운 교회를 세우고 싶었기 때문이다.[44] 이러한 투철한 신앙을 바탕으로 한 교회는 서서히 부흥하기 시작했다.

교회 이름을 '동양선교교회' (The Oriental Mission Church)라고 지었다. 동양선교교회라는 이름은 "동양사람이 동양을 위해서, 그리고 세계를 위해서 선교한다"는 사명을 제일로 펴나가는 교회가 되기 위해서 였다. 특히 동양에서 이민와 미국 땅에 동양인을 위한 교회를 세우고 한국과 미국을 향한 다리 역활을 하는 것을 목적으로 삼았다. 특히 교회 이름 사이에 처음으로 선교(Mission)라는 두 글자를 넣은 교회는 동양선교교회가 처음이었다. 영어로는 The World Mission Church로 사용한다. 약자로는 OMC로 쓰인다.[45] 이름에는 이미 선교와 동양인의 정신을 성경에서 나옴을 볼 수 있었다. 성결교단으로 처음에 한국에 들어간 미국의 동

43)《동양선교교회 30년사》, p. 75.
44)《동양선교교회 30년사》, 76.
45) p. 82.

양선교회는 영어로 Oriental Missionary Society로 쓰인다. 선교단체의 약자는 OMS로 사용한다.[46]

교회는 일 년 만에 교인이 200명으로 늘어나는 역사를 체험했다. 교회부흥의 배경에는 임동선 목사의 뛰어난 설교와 헌신적 봉사가 있었으며, 그 당시 볼드윈힐(Baldwin Hill)에 위치한 교회는 비록 한인타운과는 거리가 멀었지만 교회 전부가 가족적인 분위기를 형성하였다. 특히 은혜스러운 예배와 설교, 헌신적인 교사들이 가르친 주일학교, 은혜와 축복이 넘치는 성가대 등은 교회를 성장케 하는 중요한 요소였다.[47] 이러한 소문이 한인사회에 알려지게 되었으며 교인은 교회로 몰리기 시작했다. 30년사 인터뷰 때 임동선 목사는 볼드윈힐 교회 때 크게 부흥한 것에 대해 다음과 같은 설명을 했다. "첫째는 하나님의 은혜이고, 첫사랑의 뜨거움과 같이 모든 성도들이 은혜를 사모하고, 모이기를 힘쓰고, 열심, 전도, 봉사, 희생이 있었기 때문이다"[48]라고 말씀했다. 물론 모든 교회는 다 어려움과 힘든 일들이 있지만 이러한 것들을 극복하는 데 있어서 임 목사의 비전과 헌신이 있었다.

1971년 12월 5일에 로스앤젤레스에 있는 크렌셔 불바드(Crenshaw Blvd.) 에 있는 곳에 새 성전을 구입하였다. 이곳은 한인타운의 중심지였으며 교통도 편리하고 지역이 안전하였다. 그래서 교회의 장소로는 매우 좋았다. 입당예배의 설교 제목은 "나의 집은 만민의 기도하는 집이다" 였다. 임 목사는 설교를 통해서 이민교회로 자체 건물을 가진 것에 대해 무

46) 성결교는 1901년(광무 5) 2월에 미국의 동양선교회(Oriental Missionary Society) 소속 선교사인 C.E. 카우만과 E.A. 킬보른에 의해 세워진 개신교 교단이다. 일본에 이미 세워진 간다구에 동양선교회 전도관에서 한국인 유학생 김상준, 정빈 등이 신학을 끝내고 귀국하고 1907년 염곡(현 무교동)에 동양선교회 복음전도관을 마련한 것이 한국성결교회의 시작이다. 선교사들의 후원 아래 아현동 고개 위에 새로이 성서학원(현 서울신학대학의 전신)을 열면서 본격적인 목회자 양성과 노방전도로 교단이 성장했다. 《성결교회인물전 1집》(성결교회 역사와 문학연구회, 1990), p. 17.

47) pp. 113-114.

48) 《동양선교교회 30년사》, p. 114.

엇보다 하나님께 감사할 뿐이라고 하였다.[49] 교회 주소는 903 S. Crenshaw Blvd였으며 1973년에는 교인이 400명이 넘었다. 그래서 교회는 예배를 1부와 2부로 나누어 드리기 시작했다.[50]

일 년이 지난 1974년에는 새 성전 구입을 놓고 온 교인이 기도를 시작했다. 장소는 미국 마켓인 랄프슈퍼마켓(Ralphs Super Market)이었다. 위치는 424 N. Western Avenue이었다. 그 당시 교회에서는 몇 가지를 결정하였다.

새 교회 건물로 424 N. Western Avenue의 미국 소유 랄프마켓을 구입한다.

"1. 마켓측에서 요구하는 가격 65만 달러는 62만 5천 달러로 조정한다. 2. 30%다운페이를 20%로 낮춘다. 3. 20년 상황을 30년으로 연장 상환한다. 4. 오퍼로 1만 달러를 지불한다."[51]

교회는 기도와 헌신 끝에 1975년 1월 22일 완전히 이전하였다. 그 당시에 구입한 가격은 이민사회에서는 없었을 만큼 거액이었다. 그 당시 주택을 2~3만 불에 구입할 수 있었던 시절이었다.

임재순 여사는 다음과 같은 글을 기록했다.

"하지만 열심인 교인들이 많아 건물 구입이 가능했다. 그 당시 랄프마켓을 산다고 할 때 임동선목사가 미쳤다고 말하는 이까지 있었지만 대부분의 교인들은 새 성전 구입을 위해 적극적으로 참여해 주었다. 주차시설이 너무 커서 처음에는 의아한 생각도 들었다. 하지만 이 건물을 매입하는 데 난관이 많았으나 오히려 크렌셔교회를 살 때에 비하면 애로가 적었다."[52]

새로 구입한 교회당의 예배석은 8백 석 정도였으며 주차장은 150대가 들어갈 수 있는 대형 주차장이었다.

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49) p. 120.
50) p. 155.
51) 《동양선교교회 30년사》, p. 157.
52) p. 161.

입당예배는 1월 26일에 드렸으며, 설교제목은 "교회의 사명"(마 16:13-18)으로, 하나님이 주신 선교, 교육, 봉사의 사명을 감당하자는 내용이었다. 저녁예배의 설교는 허경삼 목사(서울신학대학교 교수)가 "그리스도의 생활"(엡 5:8-21)이라는 제목으로 말씀을 전하였다.[53]

교회는 드디어 1천 명의 성도가 예배를 드리는 대형교회로 성장하였다. 교회는 이민 생활의 중심점이 되는 만큼 중요한 일을 감당하였다.[54]

1976년 교회는 선교를 적극적으로 확장하였다. 선교부는 그동안 23교회를 지원했으나 1977년도부터는 10개를 추가해 33교회로 늘렸다. 그리고 교회는 한 달을 선교의 달로 정하고 세계선교를 향해 기도하였다.[55] 교회의 이름처럼 동양선교교회는 양적으로 질적으로 계속 부흥 발전하였다. 미국의 중요한 신문지인 뉴욕타임즈(New York Times)는 특별히 동양선교교회에 대한 기사를 실었다(1977년 10월 16일).

1980년에 들어서자 교회는 계속 성장하고 발전하였다. 이미 교인은 2,700명이 넘었고 교회는 선교, 교육과 봉사를 통해 이름난 교회로 성장하였다.

이 당시 임 목사는 중국 선교의 문을 처음 열고 직접 선교여행의 길을 나섰다. 임 목사는 중국 선교를 통해 여동생 임채봉을 35년 만에 처음 만나는 뜻깊은 일도 있었다. [56]

1981년에는 유럽 선교를 펼쳤다. 임 목사는 복음을 땅 끝까지 전하라는 예수님의 지상명령을 지키기 위해 3주간 독일, 스페인, 이탈리아 국가를 순회하며 유럽에 대한 선교와 열정을 나타냈다.[57]

임 목사는 2세들을 위한 교육에도 남다른 관심이 있었다. 그래서 처

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53) p. 163.

54) 교인은 최고 1천 명 이상이었고 새해 예산은 38만 불이 책정되었다. 김택용, p. 70.

55) 《동양선교교회 30년사》, p. 184.

56) 《동양선교교회 30년사》, p. 261.

57) 《동양선교교회 30년사》, p. 281.

음으로 한글 및 역사 교육을 구체적으로 세우고 후세들의 앞날을 준비하였다. 해마다 글짓기대회와 이야기대회를 실시하여 2세들에게 모국어 및 신앙을 심어 주었다. 1982년부터 이미 교육을 위해서 준비하고 기도했던 2세 신앙교육 센터, 교육관 설립은 1986년 7월 20일에 하나님의 은혜로 기공예배를 드리고 1988년에 교육관 개관예배를 드렸다.

교육관의 위치는 444 N. Western Avenue였으며 제1교육관은 총면적이 3만 9천 스퀘어피트이고 매층의 면적은 약 1만 스퀘어피트이며 교육관에 위치한 교실은 모두 28개이다.[58] 임 목사는 수고하고 헌신한 교인들에게 감사와 격려의 말씀으로 위로하였다. 임 목사는 이민 성공은 자녀교육에 있음을 확신하였다.

1987년 당회는 임 목사의 위임 연한을 5년 더 연장함으로써 1988년에 정년을 맞는 목사에게 정년 연한을 70세까지 연장하기로 결정했다.[59] 1988년은 임 목사에게는 뜻이 깊은 해였다. 1948년 서울신학교 학생 때 아현성결교회 전도사로 복음 사역을 시작한 지 40년을 맞이하는 해였으며 또 교회 헌법에 따라 65세가 되면서 당회당에서 은퇴하겠다는 결정을 한 해였다.[60] 임 목사의 결정은 남가주 한인 교계 뿐만 아니라 온 미국 전역에 영향을 주었다. 우선 할 일이 아직도 많은데 은퇴하는 것과 특별히 동양선교교회를 세운 설립목사가 미련없이 후계자를 세우고 물러나는 점, 또한 더 중요한 것은 1987년 당회 및 공동총회가 은퇴를 재고해 달라는 요청을 받음에도 불구하고 사양을 한 것은 본받아야 할 부분이었다.

임 목사는 다음과 같은 글을 남겼다:

"나는 두 가지 때문에 65년 정년을 지키려는 의지를 꺾지 않았다. 첫째는 교회 헌법을 지켜야 한다는 생각이었다. 준법 정신이 있어야 하고 후대를 위해서도 법을 지키지 않는다는 것을 보여서는 안 된다는 확신을 가지고 있었다. 나는 이민교회에서 법을 지키는 것을 남기고 싶었다. 정

58)《동양선교교회 30년사》, p. 398.
59)《동양선교교회 30년사》, p. 393.
60)《동양선교교회 30년사》, p. 415.

년 퇴임 후에도 선교 등 내가 할 일을 찾고 싶었다. 제직회와 공동총회에서 나의 사유가 충분치 않다고 했으나 나는 법을 지켜야 한다는 생각으로 정년을 지킨 것이다. 둘째로는 아들인 임승천 변호사의 권고를 받아들인 것이다. 임승천 변호사가 말하기를 아버지가 계속 교회에 남아 있다고 하면 신학자도 아니고 목회자도 아니다. 아버지에게는 하나님께서 전도자의 사명을 주셨다. 한 교회에만 붙어 있지 말고 널리 다녀야 한다는 그 충고를 받아들였다. 나는 정년 이후 널리 선교를 위해 다니고 싶은 간절한 소망이 있다."[61]

임 목사는 그의 뜻을 두 번 다시 생각하지 않고 이어서 11월 13일 당회는 임동선 목사의 65년 정년 은퇴를 받아들이기로 결정했다. 그리고 1988년 12월 10일(토) 오후 3시 본당에서 바울 임 목사의 성역 40주년 기념 및 정년 은퇴 기념예배를 드렸다.[62] 임 목사는 이로써 이민사와 교회사에 모범적이며 성경적인 삶을 몸소 보였다. 물론 인간적으로나 개인적으로는 아쉬움과 허무함을 느꼈을지 모르나 임 목사의 모습대로 교회를 주인에게 돌려준 것이다. 그리고 남은 삶을 계속해서 하나님께 영광을 돌리는 선교사역과 복음 전파를 위해서 나갈 것을 다짐하였다.

허경삼 목사는 임 목사의 팔순 감사예배 때(2003년 11월 8일, 토)에 말하기를 "임 목사는 주의 일을 하기 위해 태어난 사람으로 백 년에 한 번 날까 말까한 사람이다" 라고 말했다.[63]

1) 세계복음선교연합회(World Evangelical Mission Association, WEMA)

세계복음선교연합회(WEMA)는 1987년에 창립된 선교연합회이다. 임 목사는 WEMA를 통해서 지역교회들과 자매교회들이 서로 단합 및 힘을 주는 것을 목적으로 세웠음을 말했다. 월드미션대학교의 신선묵 교

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61) 《동양선교교회 30년사》, p. 415.
62) 《동양선교교회 30년사》, p. 417.
63) Christian Herald U. S. A., 2003. 11. 13.

수는 다음과 같이 WEMA에 대해서 언급하고 있다.

"Lim formed/found the World Evangelical Mission Alliance (WEMA) to unite local churches and branch churches in missionary field for their interactive developemt and mutual support. Currently, WEMA consists of total 87 numbers of churches, educational institutions, and mission centers. Through WEMA, 71 people were ordained as pastors, and WEMA became an important channel for ordination for the alumni and students of WMU."[64]

연합운동과 협력이 필요한 이민 교회에서 세계복음선교연합회는 중요한 역할을 하고 있다. 특히 동양선교교회는 초교파 독립 교회로서 목사 안수 기능이 없지만 연합회를 통해서 월드미션대학교 졸업생들이 목사 안수를 받을 수 있게 되었다.

2) 월드미션대학교(World Mission University)

월드미션대학교는 1989년 3월 27일 동양선교교회 교육관에서 시작되었다. 초대 학장 및 이사장으로는 임동선 목사였다. 대학교 설립의 목적을 다음과 같이 설명한다:

"첫째, 제 3세계의 선교를 위한 선교사 양성, 둘째, 미주지역을 비롯한 기타 지역에 보낼 목자의 양성, 셋째, 평신도, 지도자의 양성과 평신도의 신앙교육."[65]

월드미션대학교는 학과별로는 선교학과, 신학과, 평신도 교육학과가 있으며 미국 신학교 및 한국인 교수가 강의를 담당하였다. 그리고 1999년에는 임성진 목사를 학감(교무처장)으로 선임하여 학교는 날로 발전하였다. 2008년에는 15회의 학위수여식을 가졌으며, 2009년 3월에는

64) Shin Sun Mook, "*A Man of Evangelism and Mission: Dong Sun Lim(1923-) A Study of a Missionary Leader and an Immigrant Church.*" (Unpublished article, WMU, 2008), p. 37.

65) 《동양선교교회 30년사》, 2002, p. 422.

대학교의 20주년을 맞이하는 해이다. 월드미션대학교는 이제 정부의 정식 인가 및 인준을 받은 이민사회 및 미주 주류사회의 영향을 주는 학교로 계속 발전하고 있다.

3) 임동선 가족(Family)

임동선 목사는 일제시대였던 1923년 11월 14일 경기도 부천군 대부면 돌리 1946번지에서 태어났다. 대부면은 인천(Inchon)에서 배를 타고 2시간 서쪽으로 가면 나오는 서해안의 아름다운 섬 마을이다.[66] 가족은 불교와 유교를 믿었으며 팔남매 중 여섯째로 태어났다. 가족에서 기독교를 믿은 자는 임 목사의 형인 수열이었다.[67] 임 목사는 후에 예수를 믿었지만 형의 기독교 영향을 받았다.

어린 시절 가장 많은 영향을 준 분은 할아버지였다. 임남수 할아버지는 대부면의 유일한 한학자이며, 석천이라는 호를 가지고 있는 분이셨고 임 목사의 최고의 스승이었다. 할아버지는 비록 예수는 믿지 않았지만 몸으로 사랑을 실천하였고 마음에서 끓어오르는 애국심은 대단하였다.[68] 임 목사는 할아버지에게 선비의 정신, 경천애인 사상을 배웠다. 그 다음으로 할머니가 또한 임 목사에게 큰 영향을 주신 분이었다. 할머니는 실천적으로 영향을 주었다. 특히 할머니는 수호지, 삼국지, 서유기, 금병매, 춘향전, 심청전 등을 통독하고 거의 읽은 글은 잊지 않았다. 임 목사는 할머니가 가르쳐준 역사 이야기들을 들으면서 꿈을 키워나갔다. 임 목사는 어려서부터 선비 정신과 역사 의식을 할아버지 할머니에게 영향을 받았다.

아버지에게서 받은 영향은 효도하는 것이었다. 아버지는 엄하신 할아버지 할머니에게 늘 효도하고 순종하였다. 임 목사는 아버지에게 배운

66) 임동선, 《지구촌은 나의 목장이다》(쿰란출판사, 2004), p. 15.
67) Shin, p. 6.
68) 임동선, p. 28.

그 효도를 자신도 자라서 실천하겠다고 다짐했다. 임 목사는 어려서부터 잘 훈련받으며 자랐다. 이제 꿈을 찾아 나서야 하는 때가 왔다.

임 목사가 자란 당시 한국은 일본의 식민지 상태였다. 그래서 임 목사는 늘 나라를 되찾아야 한다는 생각을 하였고, 장군이 되어야겠다는 꿈을 꾸기 시작했다.

그래서 10대의 임 목사의 꿈은 첫째는 넓은 세계로, 둘째는 무인, 즉 장군이 되는 것으로 정했다.[69] 훗날에 공군 대령이 되어 군인들의 군목이 된 것은 임 목사의 어렸을 적 꿈이었던 무인의 소망이 이루어진 것이다.

4) 북만주로 이주(Moving to Northern Manchuria)

1940년도는 임 목사의 가족이 섬마을을 떠나 함경도 청진으로 이사를 한 해다. 섬마을을 떠나게 된 이유는 존경하던 할아버지와 큰 형님이 세상을 떠나자 아버지와 둘째형이 섬을 떠나기로 결정했기 때문이다.[70] 함경도에서 사는 동안 계속해서 가족은 옮겨 다니기 시작했다. 중국 땅 왕청으로 옮겼을 때 임 목사 나이는 18세였다.

가족은 북만주에서 새로운 개척의 삶을 시작했다. 임 목사는 계속 옮겨다니면서 고향의 개념을 스스로 내렸다. "인간은 고향이 따로 없다. 사는 곳이 고향이 된다."[71] 이러한 정신은 목사로 하여금 세계 어느 곳이든 다니면서 적응할 수 있다는 신념을 가져다 준 것이다. 그래서 임 목사는 지구촌을 그의 목장으로 볼 수 있었던 것이다.

5) 해방과 신학공부(Independence Day and Seminarian)

해방과 함께 임 목사는 형 임수열과 먼저 한국으로 들어왔다. 그가 도착한 곳은 강원도이다. 그 당시 서울은 우익과 좌익으로 나뉘어 이념간의 싸움으로 매우 혼란스러웠다. 여기서 임 목사는 좌익파의 선동으로

69)《동양선교교회 30년사》, p. 579.
70) 임동선, p. 35.
71)《동양선교교회 30년사》, p. 580.

반동분자라는 죄명을 쓰게 되었으며 그로 인해 감금되었다. 형은 사형을 언도받았다. 임 목사는 서울에서 사형선고를 받게 된 것이다. 임 목사는 하나님께 매달리며 간절히 기도했다.

"하나님! 만일 하나님이 살아계시다면 나를 살려 주십시오. 나를 살려 주신다면 우리 형님처럼 신학공부를 하고 형님과 같이 하나님의 일을 하겠습니다. 이것 거짓 없는 제 중심의 말입니다. 하나님."[72]

여기서 임 목사는 확신의 소리를 들었다.

"안심하라. 죽지 않는다. 나의 일꾼이 될 것이다."[73]

그리곤 평안한 마음을 가지게 되었다.

사형을 받으러 가야 하는데, 트럭은 임 목사를 태우고 평양의 공산본부로 향했다. 사무실에 나온 사람은 임 목사를 김일성 집무실로 인도했다. 그리고 이 사람은 김일성 앞에서 임 목사를 변호하면서 생명을 건져주었다. 김일성은 임 목사가 38선을 넘을 수 있는 보증서를 써 주었다.[74]

임 목사는 서울에 도착한 즉시 임수열 형님이 있는 서울신학교로 갔다. 형은 신학교 교장을 소개해주고 1년을 준비하고 오라고 하였다. 그러는 가운데 인천 송현성결교회 목사에게서 신앙생활을 하게 되었다. 임 목사는 그 당시의 기쁨을 다음과 같이 표현한다.

"내가 앞으로 목사가 된다…… 이런 생각을 할 때에는 가슴이 사뭇 뿌듯했다. 언제나 친절하고 나를 사랑해 주는 형님과 같이 주님의 일을 하게 될 것을 생각만 해도 기뻐서 말을 못할 정도였다."[75]

임 목사는 서울신학교에서 열심히 신학공부를 하면서 3년간 살 궁리를 하다가 지게를 지기로 했다. 그러나 지게를 지면서도 전도는 항상 하였다. 놀라운 사실은 임 목사의 지게의 첫 손님이 대전 중앙성결교회에서 시무하는 김창근 목사였다. 김 목사는 임 목사가 다니는 신학교와 같

72) 임동선, p. 45.
73) 《동양선교교회 30년사》, p. 582.
74) 《동양선교교회 30년사》, p. 582.
75) 《동양선교교회 30년사》, p. 583.

은 교단의 목사였다. 여기에서 임 목사는 하나님의 섭리를 다시 한번 체험하게 되었다.

지게 지는 일에 신학교 학생들 뿐만 아니라 일반 대학생들도 모여들기 시작했다. 많은 고학생들이 지게 지는 일로 학비를 벌고 생활하게 되었다. 그렇게 해서 생긴 것이 지게당이었다.[76]

6) 오대산의 성령충만(O Dae Mountain's Spiritual Awakening)

오대산은 임 목사의 불의 성령을 체험한 장소이다. 임 목사는 영력 없이 능력있는 목회는 불가능하다고 판단하고 기도생활과 성경 읽기에 힘썼다. 신학을 하면서도 깊은 기도를 통해서 영적인 체험을 하기를 원했다. 새벽이면 새벽기도회, 저녁이면 강당으로 가서 어두운 데서 기도훈련을 쌓아 갔다. 삼각산 또는 관악산으로 가서 기도했다. 그 당시 삼각산은 사람들이 많이 찾아오는 명산이었다. 삼각산은 은혜에 목마른 사람들이 찾아와 금식하고 철야하며 기도하여 은혜 체험을 하는 곳으로 유명했다.[77]

오대산 북대사로 금식기도를 하는 중 6일째 되는 날 임 목사는 천사를 만나는 천상 세계를 보았다. 천사는 임 목사를 데리고 천국도 보여주고 어두운 세계도 보여주면서 똑바로 전도자가 되라고 경고했다. 임 목사는 여기서 자신의 죄를 회개하고 그리스도의 붉은 피로 죄사함의 체험을 했다. 그리고는 회개의 눈물을 흘렸다.[78] 하나님은 임 목사를 사랑하사 그에게 필요한 회개와 사명을 다시 한번 보여주셨다. 하나님은 임 목사에게 소명만 보여주신 것이 아니라 부인까지 준비해 주셨다. 바로 임 목사의 신학교 때 친구인 황재열의 누님인 황재순이다. 황재순 사모는 황학섭 씨의 4남 1녀 중 장녀로서 대구의 기독교 계통인 신명여학교를

76) 《동양선교교회 30년사》, p. 587. 지게당은 서울역에서 인연으로 모인 신학생들이 임 목사를 당수로 임명하면서 생긴 모임이다. 후에도 서로 우정 때문에 연관을 가지고 있다.

77) 임동선, pp. 75-76.

78) 《동양선교교회 30년사》, p. 587.

나와 예천국민학교 교사로 재직하였다. 그러나 가난한 신학생은 결혼 반지도 없이 1948년 1월 9일 결혼식을 올렸다.

한국에 여수 순천 반란사건이 있었다. 이는 공산당들의 음모였고 양민들이 수없이 학살을 당한 사건이였다. 이때 순교자인 손양원 목사의 아들 둘이 학살을 당했다. 하지만 손양원 목사는 그의 두 아들을 죽인 원수를 양아들로 맞이해서 키웠다. 손 목사는 예수 사랑의 복음을 실천한 목사였다. 임 목사는 여수의 반란사건을 취재하면서 한국 사회의 불안정한 모습을 다시 보게 되었다.

한때는 양심대로 살자는 설교를 하다가 서대문 경찰서에 끌려가서 심문을 받고 유치장에서 머물렀던 적도 있다. 이렇게 훈련을 받은 임 목사는 신학교를 졸업하게 되었고 목회지를 찾기 위해 기도하였다.

7) 여주성결교회(Yeojoo Evangelical Church)

1949년 6월 15일 임 목사는 경기도 여주에 있는 여주성결교회의 청빙을 받고 부임하였다. 이곳은 시골 개척교회나 다름없는 교회였다. 졸업 전 임 목사는 서울신학교 교장 이건 목사가 시무하던 서울 신당동 성결교회에 전도사로 청빙을 받았으나 후자 교회를 택한 것이다. 그 당시 이유를 세 가지로 말했다. 첫째, 도시보다는 남들이 가기를 원하지 않는 시골 교회로 가기 위함, 둘째, 교장 선생님 밑에서 일하기는 두렵고 떨림 때문에, 셋째, 평소에 존경하는 아현성결교회 이성구 장로의 고향이기 때문이었다.[79]

여주성결교회에서 치유의 은사를 체험했다. 사귀병에 걸린 한 성도는 임 목사와 교인들의 기도로 치유함을 받았다. 임 목사는 여기서 성령의 역사를 다시 한번 체험했다.

79) 《동양선교교회 30년사》, p. 590.

8) 한국전쟁(Korean War)

여주성결교회에서 시무하는 동안에 6·25[80]전쟁이 발생했다. 교회는 피난길에 올랐다. 후에 교회에서 만나자는 약속을 하고 나서 교인은 하나씩 떨어져 나가고 나중에는 행방을 알 수 없게 되었다.

전쟁 통에 임 목사는 사람이 죽고 사는 것은 전능하신 하나님께 달려 있다는 간절한 기도를 했다. 임 목사는 과거 만주에서 군사훈련을 받을 당시에 배웠던 교훈이 생각 났다. 그것은 전시에 아무리 급해도 서두르지 말라는 것이었다. 총탄이 어디에서 올지 알지 못한다. 총탄이 사람을 피해 주어야 하지 사람이 총탄을 피하려 하다가는 총탄에 맞아 죽는다는 것이다.[81]

임 목사의 성경책은 임 목사에 있어서 잊을 수 없는 인생의 동반자였다. 이 성경책은 처음 예수를 믿을 때부터 일생을 따라 다녔다. 유학길에도, 6·25 전쟁 당시에도 항상 같이 동행했다. 임 목사는 하늘나라 입성 때에도 이 성경을 들고 입성할 것이다.

9) 순교자 임수열 전도사(Martyrdom of SooYeol Lim)

임 목사는 그의 형 수열 전도사를 성경에 나오는 아브라함과 비교한다. 아브라함은 구약성서에 나오는 하나님의 믿음의 사람으로 나온다. 오늘날에도 아브라함의 후손들은 미국땅 뿐만 아니라 전 세계에 흩어져

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80) 6·25전쟁(1950년 6월 25일~1953년 7월 27일)은 민족적 대수난인 동시에 기독교 수난사이기도 하다. 전쟁은 북한 공산군의 남한을 침략하면서 시작되었다. 1945년 8월 15일을 기하여 제2차 세계대전이 끝나게 됨으로 대한민국은 36년간 일본제국주의자들의 식민통치에서 해방을 맞이하게 되었다. 그러나 카이로회담(1943. 11. 22)에서 한국의 독립을 약속했으나 북위 38도선을 경계로 하여 남과 북에 미국과 소련이 분할 진주함으로써 국토 분단을 겪게 되었다. 그후로 북한은 소련의 위성국가에 속했다. 김일성은 중공 및 소련의 전폭적인 지원으로 무기를 들여오고, 남한 내 게릴라 활동을 전개하는 등 온갖 수단과 방법을 동원해 남한 침략을 준비하였다. 북한은 1950년 6월 25일(주일) 새벽 4시경 서해안의 옹진반도에서 동해안에 이르는 38선 전역에 걸쳐 국군의 방어진지를 공격하면서 전쟁이 시작됐다. 이찬영, 《한국기독교사》, 1994, pp. 609, 611.

81) 임동선, p. 114.

살면서 하나님의 축복을 누리며 살고 있다.

임수열 전도사는 임 목사의 가정에서 제일 먼저 예수를 믿었고 가족에게 복음을 전했다. 그리고 임 목사에게 신앙의 본을 보여주었다. 서울신학교에서 신학공부를 하고 목회를 하였다. 그는 생전에 가난하게 살았다. 부인과 함께 복음을 전했으며, 늘 지역 사람들에게 본이 되는 삶을 살았다. 한국전쟁을 만나 부산으로 피난 내려온 임 전도사는 유엔군과 국군의 진격으로 중공군과 북한군이 쫓겨가게 되자 교인을 살피기 위해 다시 올라왔다. 그러나 남아 있던 북한군에 의해 순교하였으며, 그 당시 전도사의 나이는 서른한 살이었다. 임수열 전도사는 평소에 "짧고 굵게 살자"라고 했다.[82]

10) 목사 안수와 온천교회(Ordination and OnCheon Church)

부산으로 피난을 온 임동선 전도사는 신학교를 졸업한 지 2년 만인 1951년 5월 13일 기독교대한성결교회 제6회 총회에서 목사 안수를 받았다.

많은 교회에서 청빙이 왔지만 가기로 결정한 교회는 부산 동래 온천교회였다. 온천교회는 다른 청빙받은 교회와는 달리 가옥 2층을 세내어 예배당으로 사용하던 교회이다. 교인은 두 가구가 전부였고 그래도 임 목사는 이 교회를 섬기기로 작정했다.[83] 교회는 목사의 열정과 헌신으로 계속 부흥되었다. 2년 만에 교인의 수는 350명이 되었다. 그후에 여러 교회에서 청빙이 들어오기 시작했다. 여기서 임 목사는 공부를 더 하고 싶은 마음이 들기 시작했다. 그리고 아현성결교회 담임 목사인 최석모 목사의 조언을 받고 유학비까지 책임지겠다는 약속을 받았다. 조건은 여주성결교회에서 석 달만 기반을 닦아 놓는 것이었다. 임 목사는 이를 허락하였다. 그리고 나서 임 목사는 온천성결교회를 사임하고 여주읍의 교회

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82) 임동선, p. 155.

83) 임동선, p. 139.(다른 두 교회는 밀양과 진주에 있는 교회였다. 이 교회들은 자체 예배당과 사택까지 있었다. 인간적으로 볼 때 유리하고 평안한 환경을 거절하고 도전적인 부산 온천교회를 택했다.)

로 향했다.[84]

여주성결교회에 부임한 지 5개월이 지났다. 석 달만 봉사한다는 것이 지난 것이다. 그리고 목사님의 앞날을 책임져 준다고 한 목사들과 교수들은 북한군에 납치되어 북녘땅으로 끌려갔다. 다만 임 목사 마음에는 유학에 대한 마음만 남아 있었다. 그러는 중에 군대 소집장이 날아왔다. 교회는 당황하였다. 보류를 권장했으나 임 목사는 국방의 의무를 수행해야 한다고 말했다.

11) 공군군목과 사천교회(Air Force Chaplaincy and SaChon Church)

때는 1954년 2월 2일이었다. 임 목사는 사병으로 입대하는 것보다는 군목으로 입대해서 군인 목회를 하는 것으로 결정했다. 그 길로 교단장의 추천서로 군목의 길이 열렸다. 임 목사는 가족을 데리고 서울로 올라왔다.

임 목사는 공군 군목학교에서 후보생으로 훈련을 받았다. 훈련소는 대전 항공병학교(Air Force Training Center)였다. 이곳에서 엄격한 훈련을 받았다.

임 목사가 군목으로 섬긴 곳은 사천(Sachon)이었다. 이곳은 울고 왔다가 울며 떠나는 곳이라는 말처럼 그만큼 힘든 곳이었다. 그러나 십자가의 주님을 바라보면서 헌신하였다.

군목 업무로는 주일예배 인도, 기도, 미공군 장교와 성경공부, 도의강연, 사상 무장, 개인상담, 교도소 심방, 병원 심방, 내무반 심방, 구제사업, 대민봉사, 특별집회 등으로 헌신적인 삶을 요구했다.[85] 군인교회는 임 목사의 지도로 계속 성장 발전되었다. 공군 군목 업무 창립예배를 여의도 공군본부 군인교회에서 드렸다. 이승만 대통령이 참석하였다. 임

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84) 임동선, pp. 143-146.

85) 《동양선교교회 30년사》, p. 599.

목사는 젊은 패기와 굳건한 믿음을 바탕으로 대통령 앞에서 설교하였다. 제목은 "부름받은 이사야"(사 6:1)였다. 임 목사는 그 당시에 대통령 앞에서만 아니라 처음 보는 3군 총장 및 각 군의 고급 장성들 앞에서 설교했다면서 회고한다.[86]

임 목사는 공군 군목으로서 고문관이라는 타이틀을 가졌다. 고문관은 미군들이 맡고 있었다. 고문관은 좀 모라자는 사람들에게 붙여주는 별명이었다. 임 목사는 다른 사람처럼 약삭빠르지는 않았지만 사람을 배려하는 일이나 넓은 마음으로 군인들을 포용했다. 임 목사는 자기 희생 없이는 주님을 영광스럽게 할 수 없다고 하면서 피 흘린 주님을 따랐다.

12) 첫 미국 유학길(First Study in America)

1958년에는 늘 그리던 미국으로 유학의 길을 떠나게 되었다. 이 기회는 공군에 근무하는 동안에 입은 특혜 중 하나였다. 미 태평양 사령부 군모장과 미 공군 본부 군종감의 배려로 이루어진 것이다. 유학한 곳은 미국 텍사스 주에 있는 샌 안토니오(San Antonio) 렉크랜드 공군기지 군목 학교였다. 여기서 임 목사는 전 세계에서 온 군목들과 만나 많은 것을 배웠다. 또 미국에 머무는 동안에 워싱턴과 뉴욕을 방문하면서 미국의 광대함을 다시 한번 느꼈다. 임 목사가 미국에 있는 동안 느낀 점은, 1. 방대한 나라에 풍부한 자원 2. 창의력 3. 실용주의 4. 청교도 정신 5. 자유 6. 인권 7. 박애 8. 민주주의 9. 다양성의 통일 등이었다.[87] 임 목사는 비록 짧은 미국 유학이었지만 대한민국과 미국에 사랑의 빚을 진자로서 보고, 듣고, 배운 바를 최대한 발휘하여 조국과 세계의 평화를 위해 헌신

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86) 예배를 마치고 임 목사는 먼저 나가 교회 입구에서 예배를 드리고 나가는 분들을 위해 일일이 악수할 때 이승만 대통령이 "임 목사! 내가 오늘 오랜만에 좋은 설교 들었시다. 부디 오늘 그 설교를 방방곡곡에 다니면서 힘차게 전해주시오" 하고 손을 꼭 쥐고 흔들며 떠나셨다고 하였다. '그는 과연 큰 인물이구나' 하고 생각하였다. 《동양선교교회 30년사》, p. 602.

87) 《동양선교교회 30년사》, p. 603.

하기로 했다.

1957년 임 목사는 공군의 군종관(중령)으로 숭실대학교에서 공부하기 시작했다. 나이 35세에 그는 공군의 군목 생활을 하면서 어려운 철학을 공부하기 시작했다. 그리고 1960년도에 졸업을 하였다. 그는 그 당시 녹음기가 있었다면 녹음해서 복습을 하려는 생각까지 들 정도로 열심이었다. 함께 공부한 학생 중에는 유능한 목회자로 종들로 사회에서 공헌하고 있다.

1964년 12월 30일은 임 목사에게 중요한 날이었다. 11년간(1953-1964)의 공군의 푸른 제복을 벗는 날이었다. 11년간의 인생의 노른자를 특수목회였던 군목 생활로 보낸 것에 대해 하나님께 감사했다. 임 목사는 지금도 색깔을 고를 때면 하늘을 닮은 푸른색이나 은색을 선택한다. 이유는 공군에서 생활한 연고이다. 그리고 제대할 당시의 계급은 대령이었다.

13) 두 번째 유학과 이민(Second Study and Immigration to America)

군대 생활을 마치고 임 목사는 계속해서 미국에서 공부할 생각을 하였다. 마치 그때에 세 군데에서 청빙이 들어온 상태였다. 임 목사는 지금 기회가 마지막 공부할 기회라고 생각하고 아내와 의논했다. 1965년 5월 19일 임 목사는 스스로 고난의 길을 택하고 미국 시애틀(Seattle)에 도착했다.

이튿날 임 목사는 로스앤젤레스에 도착해서 미국 동양선교회(OMS)의 소속 선교사였던 길보른 선교사와 헤인스 선교사가 맞이해 주었다. 한국에서 유명하고 능력이 있던 임 목사는 미국에서는 모든 것을 새롭게 출발해야만 했다. 인쇄소에서 직공으로 일을 시작하면서 고학의 길을 걸었다. 공부한 신학교는 웨스트코비나에 있는 북침례신학교였다(1970년도 석사학위 받음). 신학공부와 일을 하면서 함께 섬겼던 교회는 로스앤젤레스

한인침례교회였다. 그 당시 담임 목사였던 김동명 목사는 박근서 시무장로와 함께 찾아와서 동사목사로 시무해 줄 것을 요청했다.[88] 임 목사는 이를 수락하고 동사목사로 교회를 섬겼다. 1967년에는 영주권을 받고 가족을 초청하였다. 그 동안 했던 고생은 어느덧 사라지고 말았다.

Ⅳ. 결론(Conclusion)

무궁화라는 상징을 가진 우리 한민족은 하나님의 은혜로 복음을 받은 후 고국을 떠나 전 세계에 퍼져 이민자로서 살고 있다. 특히 미국이나 남미에 사는 한인들에게는 더욱더 큰 사명이 있다. 하나님의 섭리로 미국땅에 와서 사는 우리들은 미국의 모범적인 시민으로서 그리고 하나님의 자녀로서 살아야 한다. 우리 뿐만 아니라 우리의 후손을 위해서도 여러 가지 노력을 해야 한다. 우리가 한국에 살았을 때에는 한국을 사랑하고 자랑스럽게 여기며 살았다. 그러나 이제는 미국을 사랑하고 자랑스럽게 여겨야 한다.

아메리카 대륙은 동양인들과는 밀접한 관계를 맺고 있다. 크리스토 콜럼버스가 신대륙을 발견했을 때 이미 대륙에는 수많은 인디언들이 살고 있었으며 이들은 각자의 독특한 문명과 제국들을 구성하고 있었다. 남미 페루에는 잉카제국(Inca Empire) 그리고 유카탄 지역에는 마얀(Mayan) 문명이 존재했으며 멕시코에는 아스텍(Aztec) 문명이 있었다. 그러나 오늘날 우리들이 볼 수 있는 것은 흔적뿐이다.

그리고 나서 몇백 년 후에 다시 아시아인들이 대륙의 땅을 밟았다. 그 중에 한인들도 포함된다. 다시 말해서, 아시아인들은 아메리카 대륙에 두 번째 도전하는 것이다. 이번의 도전은 우리가 복음을 믿고 있는 것이 원주민인 인디언과 다른 점이다. 이민 역사를 보면서 뺄 수 없는 것이

88) 《동양선교교회 30년사》, p. 610.

기독교의 영향이다. 기독교 배경에서 이 글도 작성한 것이다.

100년의 이민역사 중에 수많은 한민족의 후세들이 이곳에서 복음을 믿으며 살아왔다. 그리고 가는 곳마다 교회를 설립하고 선교사를 보내어서 주님의 사랑을 나타냈다. 필자는 이민 사회와 교회의 이름있는 자와 이름없이 수고한 모든 사람을 기억하며 썼다.

다만 바라는 것은 선진들의 복음의 신앙이 우리 뿐만 아니라 우리 후손에게도 전해지기를 바란다. 그래서 몇백 년 후에 미국사의 이민 교회 역사를 쓸 때에는 인디언들과 다른 역사로 기록되기를 바란다.

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chapter 04

선교적 관점에서 본 임동선 목사의 교회론, 선교론 및 사역의 원칙

Son, Jin Rag(Ph.D.)

Ⅰ. 서론(Introduction)

이민 교회와 한국 교회가 자성과 변화를 요구받고 있다. 교회, 문화, 사회의 폐쇄성에서 새로운 동역 관계로 전환과 글로벌 시대에 맞는 새로운 선교 지도자의 패러다임을 요청받고 있다. 교회의 정체성과 방향성을 잃어버리고 교회의 자유주의 신학운동, 종교 다원주의를 표방하는 신학들로 인하여 선교신학의 기반이 흔들리고 있으며, 반기독교 선교정서가 사회에 팽배해 있다. 외부적으로는 거대한 이슬람의 세력이 몰려오고 있으며, 반서구적이고 세계종교를 지지하는 국가나 문화 집단이 점점 더 기독교인들을 위협하고 있다.

이러한 시대적 요구에서 하나님의 선교에 바탕을 둔 복음적인 선교의 패러다임을 가지고 창조적이고 효율적인 선교 사역을 이루어 놓은 임동선 목사의 선교 사역을 연구하고자 한다. 이 소고(小考)에서는 선교적 관점에서 본 임동선 목사의 선교적 교회관, 선교관, 그리고 그의 선교 사역의 원칙을 고찰하기 위해 다음과 같은 질문을 사용하고자 한다 ① 선

교적 관점에서 본 임동선 목사의 성서적 교회관이 무엇인가? ② 선교 사역을 위한 임동선 목사의 선교관은 무엇인가? ③ 효율적 선교를 위해 그는 어떤 선교적 원칙을 유지했는가? 분명 이 질문들에 대한 대답은 국제화 시대에 맞는 새로운 선교 패러다임을 요청받고 있는 목회자와 특히 이민 교회 목회자들에게 건강한 교회관을 정립하도록 도와주며 통전적 선교의 방향을 제안해 줄 것이다. 뿐만 아니라, 본 소고가 이민 선교 신학에 기여하는 바가 클 것임을 확신한다.

Ⅱ. 본론

1. 선교적 관점에서 본 임동선 목사의 교회관

관점은 사람에게 방향성을 제공해 준다. 교회에 대한 선교적 관점은 교회의 본질을 말해 주는 것이며 하나님 선교의 소원에 초점을 맞추는 것이다. 본 장에서는 임동선 목사의 선교적 관점에서 본 교회관은 선교를 위해 존재하는 교회, 사도적 교회임을 설명하고자 한다.

1) 선교를 위해 존재하는 교회

교회의 선교는 주님의 지상 명령이다(마 28:18-20). 그리고 교회는 선교함으로 존재한다. 임동선 목사는 교회를 선교하는 기관으로 보았다.[1]

> 예수님의 지상명령을 받은 제자들은 세상에 나가서 자신들의 생명을 초개같이 버리고 죽음을 두려워하지 않고 복음을 땅 끝까지 전해서 역사의 방향을 바꾸어 놓고 하나님의 나라 건설의 기초를 만들어 놓았습니다. 교회는 선교를 위해 존재합니다. 하나님이 우리들을 부르신 것은 우리로

1) 임동선, 《이 시대의 희망 오직 복음》 (서울: 쿰란출판사, 2008) pp. 370-381.

하여금 사람 낚는 어부가 되게 하시려는 것입니다. 예수님은 "하나님께서 나를 보내신 것같이 나도 너희를 보내노라" 고 하셨습니다.[2]

선교신학자 에밀 부르너(Emil Brunner)는 "불이 타므로 그 존재를 나타내듯 교회는 전도를 함으로 그 교회가 살아 있음을 보여 주는 것이다" 라고 하였다. 임동선 목사 역시 전 세계를 향한 전도의 명령 "The Great Commission"은 예수가 고난의 메시아로서 임무를 마치시고 부활 승천하시면서 제자들에게 준 명령으로 이해하고 있었다. 선교는 교회 활동 중에 하나의 프로그램이나 주변 활동 정도가 아니라 예배, 교육, 친교, 봉사, 음악, 미술, 사회에 대한 해석, 사회 봉사, 구호 개발 사역 등 구체적이고 전문적인 사역과 연결되어 있는 총체적인 교회 사역의 본질로 보았다.

대부분의 지역 교회와 목회자는 예배를 최우선적인 교회의 사명으로 설정하고 예배실을 단장하며 예배를 위한 강단과 건축을 구상한다. 그리고 지역 교회가 어느 정도 성장하면 교회 교육에 관심을 가지고, 그 다음에는 교회와 지역 사회를 위한 봉사의 활동을 시작한다. 그리고 나서 여유가 생기면 선교를 생각한다. 그러나 임동선 목사는 그가 개척한 동양선교교회 개척 시기부터 선교를 위한 교회 개척이었음을 그의 창립 기념예배 설교에서 분명히 천명하고 있음을 볼 수 있다.

창립기념 예배에서 사도행전 1장 8절의 말씀인 " 오직 성령이 너희에게 임하시면 너희가 권능을 받고 예루살렘과 온 유대와 사마리아와 땅 끝까지 이르러 내 증인이 되리라 하시니라" 는 말씀을 본문으로 하여 설교하며 동양선교교회는 동양 선교는 물론 세계 선교를 책임질 그런 사명을 감당하기 위하여 최선을 다하는 교회로 일어서자고 강조했다. 모두 은혜를 받은 듯했다.[3]

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2) *Ibid.*, p. 380.

3) 임동선, 《지구촌은 나의 목장이다》 (서울: 쿰란출판사, 2005), p. 272.

선교는 하나님의 교회의 중심 핵이고, 교회를 교회되게 하는 교회의 본질로서, 예배, 교육, 봉사, 친교의 내부적 사명에 선교는 밀접하게 관여하여야 한다. 교회의 모든 활동이 영혼 구원이라는 선교의 목적과 연결되어야 한다는 것이다.

공생애 기간 중 예수의 첫 설교가 "하나님 나라(The Kingdom of God)"를 선포하고 회개를 촉구했듯이(막 1:15; 마 3:2), 임동선 목사의 설교 주제도 하나님 나라의 부활하신 예수 그리스도의 주 되심, 회개, 그리고 전도였음을 그의 설교집에서 밝히고 있으며, 후배 목사들에게도 하나님 선교의 소원에 초점을 둔 설교 주제 잡기를 촉구하고 있다.[4] 예수의 사명이 하나님의 인간 구원의 약속의 성취라는 신약성경의 일관된 증언의 빛 아래서 볼 때 역사의 종말이 이르기 전에 하나님 나라의 복음이 땅끝까지 전해져야 한다는 예수의 선언(마 24:14; 막 13:10)이 임동선 목사의 일관된 선교적 설교의 주제이다.

그러므로 임동선 목사는 교회가 교회 자신을 위하여 존재하는 것이 아니라 "세상을 위하여 존재하며 다른 사람의 영혼을 구원하는 선교적인 사명을 감당하기 위하여 세워졌다"[5]는 분명한 선교적 교회관을 갖고 있다.

2) 사도적 교회

교회는 거룩성, 보편성, 유일성, 사도성의 네 가지 특성을 갖고 있다. 거룩성, 보편성, 유일성은 교회의 정적이고 내적인 특성을 보여 준다면, 사도성은 교회의 외부를 향한 활동적인 특성을 말한다. 교회의 사도성은 교회의 주인이신 그리스도에게서 선교 사명을 위임 받은 사도적 인간은 성령의 능력을 받아 온 세상에 하나님의 복음을 전하여야 하는 선교적 교회관이다. 사도 바울은 교회가 "사도들과 선지자들의 터 위에 세우심

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4) 임동선, 《이 시대의 희망 오직 복음》 (서울: 쿰란출판사, 2008), pp. 8-10

5) Bayerhous Peter, *Missions Which Way? Humanization or Redemptions*(Grand Rapids: Zondervan, 1971), pp. 13-14.

을 입은 자" 라고 밝히고 있다(엡 2:20). 사도들에 의해서 세워졌던 초대 교회는 분명히 이러한 교회의 사도성이 활발히 나타났던 교회였다.

임동선 목사와 동양선교교회는 사도적 교회(apostolic church)였으며 교회의 사도성을 회복하기 위해 꾸준히 노력하고 있다. 사도적 교회로서 "국내외에 선교사 40여명을 배출하고, 지교회 33개, 원주민 지교회 31개, 신학교 6개를 세웠다."[6] 선교적 교회의 사도적 사명을 감당하기 위해 "10,000명 성도, 100개의 지교회, 100명의 선교사, 12곳의 신학교" 를 세우고자 하는 비전을 품고 있다. [7]

애즈베리신학대학원의 조지 헌터(George Hunter)는 전통적인 교회를 사도적인 교회로 바꾸어 동력화하라고 주장한다.[8] 사도적 교회는 전통적인 신자들의 모임이 아닌 예비 기독교인들(Pre-Christians)까지 포함하는 열린 교회를 말한다. 웨슬레 신학의 영향을 받은 임동선 목사는 선행적 은총(Prevenient Grace)을 받은 예비 기독교인들을 교회가 가슴에 품도록 설교로 도전을 주고 자신 스스로 사도적 목회 패러다임을 갖고 살아왔다. 사도행전 16장 6-10절 본문, "마게도냐의 소리" 라는 그의 설교에서 다음과 같이 교회의 사도적 선교의 사명을 강조하고 있다.

> 우리는 지금도 구원받지 못한 마게도냐 사람들의 소리를 들어야 합니다. 오늘날 이 지구촌에는 약 30억이 아직도 구원받지 못한 영혼들이라고 선교학자들은 말하고 있습니다. 이 30억 중에 10억은 우리 성도들과 섞여 있는 사람들이고, 20억은 문화적으로나 지역적으로 멀리 떨어져 있는 사람들이라고 합니다. 30억의 영혼이 '와서 우리를 도와달라' 고 외치는 소리를 들어야 합니다.[9]

6) 임동선, 《지구촌은 나의 목장이다》 (서울: 쿰란출판사, 2005), p. 272.
7) *Ibid.*, p. 322.
8) George Hunter III, *Church for the Unchurched*(Nashiville, TN: Abingdon Press, 1996), pp. 149-150.
9) 임동선, 《이 시대의 희망 오직 복음》 (서울: 쿰란출판사, 2008), p. 490.

임동선 목사는 세상 사람들이 교회로 들어와 교회를 오염시킨다고 믿는 전통 교회와는 전혀 다른 교회적 패러다임을 갖고 있다. 전통적 서구 교회는 교회를 믿는 자들의 모임으로 교회 울타리를 높이 치고 세상 사람들이 믿은 후에만 들어올 수 있도록 하였으나, 그는 세상 사람들의 문화와 필요를 인식하고 이들을 교회로 올 수 있도록 열린 예배나 각종 다양한 프로그램들을 제공한다. 그는 교회와 성도들을 선교명령(마 28:18-20)으로 훈련하여 예비 기독교인들이 마음의 문을 열도록 선교적 마음을 심어 준다. 그들이 기독교에 마음을 열도록 지역 사회와 그들이 필요로 하는 것들(needs)을 조사 청취하고 이를 근거로 사람들에게 필요한 프로그램을 제공한다(Need-Based Evangelism). 교회에 적대적이었던 불신자들이 교회에 마음을 열고 등록하면 사도적 교회는 이들에게 기독교의 기본 진리를 이들의 가슴의 언어와 문화에 맞게 교육한다.

교회가 불신자들을 교회 밖의 사람들이라고 관심없어 하지 않도록 사도성 회복을 위한 교회의 사도적 구조를 만들기 위해 임동선 목사는 양방향이라는 개념으로 교회를 개량하였다. 국내의 교회는 사도적 은사를 지닌 자들로 하여금 선교위원회를 조직하고, 아울러 사도적 교회로서 내부 시스템을 보완하여 교회의 기능을 높이고, 선교 현장에 세워지는 교회들도 처음부터 사도적인 교회를 염두에 두고 그 시스템을 구축하였다. 그 결과 선교지에서 자생적 교회가 또 다른 자생적 교회를 개척하는 사도적 교회 개척 운동이 일어났다.

사도적 교회의 사명을 감당하기 위해서 그 본질인 교회의 일치(Unity)와 깨끗함의 성결(holiness), 그리고 사랑함의 보편성(universality)을 유지해야 한다고 풀러신학교의 선교신학자 촬스 반엥겐(Charles Van Engen)이 주장했다.[10] 그러므로 교회가 하나되지 못하고, 깨끗하지 못하며 세상과 우주를 그리스도의 보편적 사랑으로 포용하지 못하면, 세상을

10) Charles Van Engen, *Mission on the Way: Issues in Mission Theology* (Grand Rapids, MI: Baker Books, 1996), pp. 106-114.

구원으로 인도해야 하는 사도적 선교의 생명력은 상실되고 만다는 것을 인식하고 교회의 연합과 성결, 그리고 교회의 보편성을 선포하고 있다.

2. 선교적 관점에서 본 임동선 목사의 선교관

임동선 목사의 선교관은 통전적이고 성육신적 선교관, 균형잡힌 복음주의 선교신학, 그리고 세계 선교를 위한 삼중적 패러다임을 갖고 있다.

1) 통전적이고 성육신적 선교관

임동선 목사의 선교관은 개인 영혼 구원과 군 선교, 미주 한인 교회 및 세계 선교를 아우르는 외연과 선교, 교육, 봉사를 아우르는 통전적 선교관(holistic mission)을 지니고 있다. 임동선 목사는 그의 설교집에서 "교회 존립의 목적은 구원의 방주인 교회를 통해서 개인의 영혼이 구원되고, 구원 받은 영혼이 하나님께 온전히 예배 드리며, 전인적 교육을 통해 선한 봉사를 하게 하는 것이다"라고 피력한다.[11]

예수님의 선교가 그러했듯이 임동선 목사는 선교를 복음 전도에 국한하지 않고 가르치고 봉사하고 사회를 개선하는 등의 요소들을 가미하여 복음 전도를 한층 더 전인적이고 통합적인 개념으로 인식하였다. 특히 다양한 언어와 문화를 경험하고 있는 디아스포라(diaspora)들로 구성되어 있는 미주 한인 교회이기에 자신들의 정체성을 살려 하나님이 주신 선교적 사명을 효과적으로 이루어 나갈 수 있도록 했다. 그는 선교, 구제, 봉사, 교육 등의 일들을 꾸준하게 행하였다고 회고한다.

"한인 2세 3세들에게 한글을 가르쳐 주고 한국의 얼을 계속해서 심어 주고 있다. 세계 선교를 더욱 조직적이고 활기 있게 펼쳐가고 있다. 기도

11) 임동선, 《이 시대의 희망 오직 복음》, (서울: 쿰란출판사, 2008), pp. 244-267.

와 말씀운동이 잠든 영혼들을 깨우고 있다. 타 커뮤니티 교회들의 모범이 되고 있는 것이다.” 12

디아스포라로서 미주 지역 한인 교회가 소수 민족 디아스포라들이 연대하여 공동의 목표를 위해 선교적 역량을 모으기도 하고, 인종차별에 대항하여 한민족 디아스포라와 히스패닉 디아스포라 또는 아프로－아메리칸들이 연대하여 차별을 극복하고 정의를 세우고자 하는 노력도 하였다. 독일의 하이델베르그교회에서는 국제 결혼한 2세들에게 위로의 말씀을 전하고, 로마 한인 교회의 유학생들에게는 음악적 감성의 설교를, 알라스카 전도여행에서는 술과 도박으로 어두운 생활을 하는 원주민들에게 희망의 메시지를, 중국 조선족에게는 사회적 차별과 영적 기갈로 인한 복음의 갈증을 채워 주고 라디오, 테이프, 카세트, 의료품을 보내는 등 통전적 선교로 사역의 지평을 넓혔다. 이러한 통전적 그의 선교 사역은 5대양 6대주라는 지역적 경계를 넘어 인간이 사는 삶의 곳곳에서 비인간적 사회 구조를 바꾸어 복음과 더불어 인간적 삶의 구조로 만드는 사역이었다. 이런 의미에서 그의 목표요 가치관인 “지구촌은 나의 목장이다” 라는 설교집에서 밝혀 주듯이 전 세계가 복음화의 장이고, 기독교 세계와 비기독교 세계가 구별되지 않고 있다. 개인적 복음전도와 사회복지 선교를 통합함으로 인간의 삶의 질을 향상하는 통전적 선교는 포스트모던 시대의 선교로서 꼭 필요한 선교관이라 할 것이다.

동전의 양면처럼 통전적 선교관과 더불어 임동선 목사는 성육신적 선교관을 강조한다. 성육신적 선교는 하나님의 선교가 낮아짐과 비움을 통해서 구현된다는 것이다. 선교사의 삶은 본국에서의 모든 문화적인 친숙함과 특권들을 버리고 타문화권에서 불편한 삶을 사는 것이라고 그는 강조한다. 아울러 자기 문화를 기준으로 삼는 자세에서 남의 문화를 기준으로 삼는 선교 자세로 변화를 요청한다. 이렇게 선교를 하기 위해서

12) *Ibid.*, p. 319.

는 자기 우월감이나 자기 만족을 위한 활동을 경계하고, 순수하게 복음을 전하고 인간 구원의 정신으로 선교에 임할 것을 부탁하고 있다. 이러한 성육신적 선교 사역을 하기 위해 바람직한 선교사의 자세 7가지를 열거하였다. ① 소명의식 ② 구원의 확신 ③ 그리스도의 주권 인정 ④ 신학훈련 ⑤ 현지인들에게 인정을 받는 삶 ⑥ 지교회와의 소속감 ⑦ 그리고 성령의 인도하심이다.[13]

2) 균형 잡힌 복음주의 선교신학

교회와 목회자는 철저한 성경 중심의 바른 선교신학을 정립한 균형 잡힌 복음주의 선교신학을 가져야 한다. 복음주의란 ① 하나님 말씀으로서 성서의 권위와 가치에 대한 의심 없는 복종 ② 하나님의 현존과 친교의 관계를 위한 그리스도의 속죄의 근본성 ③ 인간 존재 구원을 위한 성령과의 만남 그리고 ④ 성서적으로 적합한 성례전의 사용 등임을 교회선교사협회(The Church Missionary Society) 지도자인 막스 워렌(Max Warren)이 정의하고 있다.[14] 로버트 웨버(Robert Webber)는 복음주의를 최소한 14개의 주요 하부 문화들(subcultures)로 나누었는데, 이 중에서 크게 4가지로 나누어 보면, "분리주의적 근본주의자들(separatist fundamentalists)," "세대주의적 복음주의자들(dispensational evangelicals)," "은사주의적 복음주의자들(charismatic evangelicals)." "에큐메니칼 복음주의자들(ecumenical evangelicals)"이 있다.[15] 이러한 다양한 복음주의 전통으로 인해 교회가 사회 정치적인 문제에 참여해야 한다고 주장하는가 하면, 빌리 그래함(Billy Graham)의 영향을 받은 교회의 사회 참여 문제를 반대하고 개인 구원과 영혼 구원을 강조하는 복음주의자들로 대립하게 된다. 마틴 마티(Martin Marty)는 이러한 역사적인 두 양상을 "양대 진영"(two-party)이라 불렀다.[16] 이 같은 것에 대하여 허버트 케인(Hebert Kane)은

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13) *Ibid.*, pp. 382-393.

14) Bayerhous Peter, *Missions Which Way? Humanization or Redemptions* (Grand Rapids: Zondervan, 1971), pp. 13-14.

"복음주의 선교를 전도와 동일시하여 영혼 구원을 잘 하지만 다른 활동에 참여하는 데는 느린 반면, 자유주의자들은 사회봉사에서는 잘 하지만 영혼 구원에는 관심이 없다"[17]고 양자의 문제점을 지적했다.

1974년 7월 스위스 로잔에서 복음주의 선교 신학의 특징을, "전도와 영혼 구원이야말로 교회의 가장 생동적인 임무(the vital mission)이기에, 온 교회(the whole church)는 온전한 복음(the whole gospel)을 온 세계(the whole world)에 전하기 위해 동력화 해야 한다" 고 천명하였다. 복

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15) Robert Webber, *Common Roots: A Call to Evangelical Maturity* (Grand Rapids, MI: Zondervan Corporation, 1978), p. 32.
분리주의 근본주의자들(separatist fundamentalists)은 1920년대와 1930년대에 있었던 근본주의와 자유주의 갈등 구조 속에 여전히 머무르고 있다. 현재에도 근본주의자들은 세계교회협의회(WCC)에 적대감을 가지고 있고, 자신들과 같이 행보해 주지 않는 복음주의자들과도 사이가 좋지 못하며, 역시 반은사주의자(anti-charismatic)로 남아있다. 이들의 폐쇄주의(negativism)는 크게 성장하지 못하고 있다.
세대주의적 복음주의자들(dispensational evangelicals)은 에큐메니칼적인 만남(ecumenical encounter)을 싫어하고 은사주의자들을 문제시한다. 그러나 독립적인 "신앙" 선교(faith missions)와 소규모 복음주의 교단들을 구성해 교계에서 위치를 확고히 하고 있다.
은사주의적 복음주의자들(charismatic evangelicals)은 전통적 오순절주의자들(Pentecostals)에서 새롭게 구성된 주류 교회의 은사주의자들(the newer mainline church charismatics)에 이르기까지 다양하다. 일반적으로 오순절주의자들과 은사주의자들 모두는 생동감과 성장에 있어 다른 복음주의자들을 능가하고 있으나, 전자는 후자에 대해 성령 안에서 삶의 추구와는 전혀 다른 방향으로 가고 있다고 느끼고 있다.
에큐메니칼 복음주의자들(ecumenical evangelicals)은 비판적 학문함(critical scholarship)에 대한 긍정적 가치를 조심스레 받아들이고, 에큐메니칼적인 관계(ecumenical relations)를 추구하는 데 의무감을 느낀다. 이들은 성서에 복종해야 한다는 열망으로 인해 교회 갱신을 주도하고 "하나의, 거룩하고, 보편적인, 사도적 교회(the One, Holy, Catholic, Apostolic Church)"의 일치(oneness)를 표명한다. 이들은 역시 모든 복음주의자들에게 사회적 책임성을 고무시키는 데 관심을 보이고 있다. 이들은 복음주의 하부 그룹의 좀 더 보수적인 복음주의자들에 의해 종종 공격을 당하지만 하지만 이들의 숫자는 꾸준히 증가하고 있다.

16) Martin Marty, *Righteous Empire* (New York: Dial Press, 1970), pp. 177-178.

17) Hebert Kane, *The Christian World Mission Today and Tomorrow* (Grand Rapids: Balter Book House, 1981). p. 144.

음주의 선교 신학은 교회를 중심점으로 유일한 구세주인 예수 그리스도의 복음전파를 통해 전 세계 영혼 구원, 즉 세계 복음화를 최우선적인 임무로 삼는 것이다. 조지 피터(George W. Peters)는 복음 전도만이 교회의 사명이라고 주장함으로 교회의 문화적 명령을 간과하였다.[18]

한편, 70-80년대의 억압적인 정치와 경제적 빈곤의 심화로 복음주의자들은 더 이상 정치 경제적 불의와 불평등에 대하여 방관할 수 없어서 교회의 영혼구원에만 강조점을 두었던 60년대의 견해를 수정하여 사회참여를 주장했다. 존 스토트(John Stott)를 중심으로 한 1974년 로잔 언약(the Lausanne Covenant)은 전도와 사회적 책임(social responsibility)을 교회의 주요 선교로 확인하였다.

그러나 데이빗 보쉬(David Bosch)와 대부분 복음주의자들이 복음주의 선교신학이 복음전도와 사회적 책임을 이원론(dualism)적으로 나누고 있음을 비판했다. 보쉬는 교회의 선교를 복음전도와 사회적 참여로 분리하지 않았고, 오히려 그는 합당한 복음 전도라면 사회적 참여가 포함되어야 함을 강조하였다.[19] 이에 피터 와그너(Peter W. Wagner)도 "기독교인의 사회봉사와 복음전도 모두가 성경적 선교에 있어서 필요 불가결한 부분이다. 우리는 이 둘 모두가 필수적인 것이요, 선택 사항이 아님을 나타내기 위해 "명령"이라는 말을 사용한다"고 균형을 강조했다.[20]

임동선 목사의 선교신학도 인간 영혼의 거듭남인 중생의 역사와 이후에 따르는 개인의 삶의 변화인 성결, 신유, 그리고 다시 오실 주님의 재림에 초점을 맞추는 사중복음의 신학적 전통과 함께 사회 봉사의 영역도 소홀히 하지 않고 있다. 그를 옆에서 지켜본 칼스테이트 LA 사회학 교수인 유의영 박사는 "교회의 기본적 사명인 말씀 선포와 선교 활동에서뿐

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18) George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972), p. 168.
19) David Bosch, "In Search of a New Evangelical Understanding," *In Word and Deed, edited by Bruce Nicolls* (Grand Rapids, MI: Eerdmands Publishing Company, 1975), p. 79.
20) Peter C. Wagner, *Strategies for Church Growth.* (Ventura, Regal Book, 1987), p. 101.

만 아니라 그리스도의 사랑스러운 이들에게 나누는 봉사 활동에서도 모든 한인 교회의 귀감이 되고 있다"[21]고 술회하고 있다. 이러한 균형 잡힌 선교 신학을 통하여 그는 혼합주의의 유혹에 흔들리지 아니하였고 복음적 정체성을 잃지 않고 지역 교회와 교회의 선교적 사명을 감당할 수 있었다 할 것이다.

3) 세계 선교의 삼중적 패러다임

세계적 선교 전략가인 패트릭 존스톤(Patrick Johnstone)은 그의 책에서 세계 선교를 위한 그리스도의 몸을 삼중적 구조로 제시하고 있다. 그 세 가지는 지역 교회, 선교 단체, 신학교 등이다. 그러면서 존스톤은 개신교의 역사에서 이 세 구조가 서로 독립적으로 움직여왔고 그것이 세계 선교에는 큰 지장을 초래했다고 지적했다.[22] 그러나 임동선 목사는 이 삼중적 선교 패러다임으로 세계 선교를 움직여왔다. 동양선교교회, 세계복음선교연합회(World Evangelical Mission Alliance: WEMA), 그리고 월드미션대학교(World Mission University: WMU) 등이 긴밀히 협력하므로 말미암아 선교의 시너지를 창출하였다.

하나님은 세계 선교 역사에서 교회를 중요하게 사용하셨다. 구약시대에는 회당을 사용하셨고, 신약시대에는 이방인 선교를 위한 중요한 조직으로 사용되었다. 예수님의 열두 사도는 세계 선교를 위한 구체적인 집단이 되었으며(요 20:21; 마 28:18-20), 조직적인 선교사를 파송한 안디옥 교회는 세계 복음화를 위하여 바울과 바나바를 따로 세우라고 명령하셨다(행 13:2). 수도원을 통해 선교사를 파송하고 윌리엄 캐리(William Carrey)를 통해 사도적 조직이 더욱더 활성화가 되고 선교단체의 활약과 더불어 지역 교회들이 세계 선교의 모판으로서 역할을 감당하였다. 동양선교교회도 35주년 창립기념 예배를 드리면서 36개국에서 사역하는 파

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21) 동양선교교회, 《동양선교교회 30년사》 (LA:삼화인쇄주식회사, 2002), p. 616.

22) Patrick Johnstone, 《교회는 당신의 생각보다 큽니다》 이창규, 유병규 역 (WEC출판부: 1999), p. 215.

송 선교사와 33곳에서 사역하는 지교회 목사들이 함께 모임으로 하나님이 교회를 어떻게 사용하셨는지 영광과 감사를 드린다고 임동선 목사는 술회하고 있다.[23] 아울러 시편 109편 27절을 인용하여 "이것이 주의 손인 줄을 저희로 알게 하옵소서 여호와께서 이를 행하셨나이다" 라고 고백하고 있다.[24]

임동선 목사는 공동적인 선교 전략 구상과 목회 정보 교환을 위해 1987년 7월 11일 세계복음선교연합회(WEMA)를 창설했다. 창립 총회에는 지교회, 선교사 등 5개국에서 24명의 목사와 29명의 장로가 참석했다. 이 단체는 동양선교교회라는 지역교회의 한계성을 벗어나고 초교파 기관으로 발전케 하여 세계선교를 더 조직적이고 활발하게 효과적인 협력사역을 도모하기 위해 결성되었다.

신학교는 사람을 키우는 일을 하는 곳이다. 인재 양성을 위해 임동선 목사는 1989년 월드미션대학교를 세우고 2005년 현재 12회에 걸쳐 225명의 졸업생을 배출하였다. 그들은 미국 내에서 목회자와 선교사로서 성공적인 사역을 하고 있을 뿐만 아니라 온 세계에 선교사로 파송하였다. 학문에 뜻이 있는 학생들은 미국의 유명 신학대학에 진학하여 계속적인 학문탐구를 할 수 있도록 했다.

러시아에는 두 개의 신학교, 남미 파라과이에 있는 신학교, 남아프리카공화국, 터키, 케냐, 중국, 쿠바 등에 있는 성경학교를 적극적 지원하므로 말미암아 원주민 신학생들이 양질의 교육을 받아 세계 선교에 이바지하도록 최선을 다하고 있다.[25] 그는 세계선교의 효율적 사역을 위해 신학교 교육의 중요성을 이렇게 설명하고 있다.[26]

후진양성을 위해 미국에 있는 월드미션대학교에서 그간의 목회 경험

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23) 임동선, 《지구촌은 나의 목장이다》 (서울:쿰란출판사, 2005), p. 323.
24) 임동선, 《이 새대의 희망 오직 복음》 (서울:쿰란출판사, 2008), p. 442.
25) 임동선, 《지구촌은 나의 목장이다》 (서울:쿰란출판사, 2005), pp. 414-415.
26) *Ibid.*, p. 415.

과 선교 경험을 토대로 후학들을 양성하는 데 주력하여 지성과 영성, 덕성을 갖춘 우수한 인재들을 길러내고자 한다. 그리고 이들을 온 세계로 파송하여 복음을 증거케 해야 할 것이다. 신학교에서 목회학, 영성과 목회, 실천신학, 설교학, 전도학, 예배학 등의 과목을 계속 강의하여 학생들이 목회에 대한 꿈과 열정을 소유하게 하려고 한다.

동양선교교회는 세계복음화를 위한 영적, 인적, 물적 자원을 보유하고 있다. 교회, 선교단체, 그리고 신학교의 삼중적 선교 자원을 사용함으로 세계 선교의 시너지 효과를 창출하고 있다. 선교단체 세계복음선교연합회는 지역 교회의 선교적 잠재력을 선교현장에 동원화 할 대리자(agent)의 역할을 해 주고 있다. 지역 교회인 동양선교교회는 선교단체와의 관계에서 주도권을 가지고 있다. 주도권은 세력 싸움에서 우위를 점한다는 의미가 아니라 오히려 주도권은 지역 교회가 선교단체와의 관계에서 수동적인 태도가 아닌 적극적인 태도를 취한다는 의미이다. 그렇게 할 때 지역 교회가 선교 단체를 섬길 수 있게 되며 그들이 보유하고 있는 선교적인 역량을 최대한 발휘할 수 있다. 동양선교교회는 목회자, 선교위원회, 그리고 선교단체(WEMA)와 함께 선교사의 선발과 파송, 그리고 목회적 돌봄에 이르기까지 상의를 한다. 아울러 미국과 선교지역에 세워진 교육 기관의 긴밀한 협조, 교수 운용, 커리큘럼의 공동 개발 및 정보교환, 특수 분야 집중 연구 등으로 협력하고, 교회와 선교단체와의 삼중적 구조 속에서 선교의 동역자요 파트너의 역할을 감당함으로써 세계선교의 시너지 효과를 창출하고 있다

3. 임동선 목사 선교 사역의 원칙들

임동선 목사의 성역 40주년이 되는 1988년 그의 나이 65세로 동양선교교회를 은퇴하였을 때 서울신학대학 학장 조종남 박사는 아래와 같이 그를 평가하였다:

> 임동선 목사님은 정말 뜨거운 구령열을 가지신 설교자시요, 선교사요, 목회자이십니다. 성역 40주년을 넘기면서 원숙한 모세의 사역과 같이 한 교회의 사역자라는 한계를 넘어 더 자유롭게 온 세계에 복음을 전파하며 세계 선교의 역군을 기르는 큰 지도자의 모습을 보여 주시기 바랍니다.[27]

모세와 같은 뜨거운 선교 구령열을 가지신 그의 선교 사역은 일정한 성서적 선교의 관점과 원칙을 가지고 선교적 문제들을 풀어가며 선교의 효율성을 높여온 것을 발견하게 된다. 그 원칙은 사명 선언에 따른 핵심 사역 개발, 수용자 중심에 따른 선교사 파송, 선교 전문기관 운영, 선교 창구의 일원화, 기능적 교회 개척, 신학교의 연합 사역, 선교 훈련원을 교회 연합으로 개원, 그리고 디아스포라 한인 교회를 통한 선교 전략이다.

1) 사명 선언에 따른 핵심 사역(Core Ministry) 개발

임동선 목사는 "세계는 나의 목장이다"라는 그의 목표와 신념에 따른 핵심 사역(Core Ministry) 또는 중점 사역 우선 배치 전략(Core Area Strategy)에 따라 선교 사역을 했다. 현지에서 가장 필요한 것이 무엇인지를 파악하고 그에 따른 선교 전략을 개발하고 있다. 이때 그가 유의했던 것은 다음과 같다:

(1) 필요에 의한 선교(Need Based Mission): 현지의 필요를 조사한다.

(2) 내부자 관점에서의 선교(Emic View): 현지인의 관점에서 선교의 필요를 조사 분석한다.

(3) 외부자 관점에서의 선교(Etic View): 선교사의 관점에서 그들의 필요를 조사 분석한다.

(4) 물질공세를 앞세우지 않는다.

(5) 빌딩 프로젝트(Building Project)부터 하는 것을 선호하지 않고, 현지인부터 양성한다.

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27) 임동선, 《지구촌은 나의 목장이다》 (서울: 쿰란출판사, 2005), p. 309.

(6) 목회자 선교사와 평신도 전문 선교사가 팀웍을 형성하여 전문성을 살린다.

(7) 미전도 종족 지역에서 선교사가 마음 놓고 헌신할 수 있도록 선교사 자녀 교육 문제를 공동 프로젝트로 한다.

(8) 선교사들의 생활비는 선교 현지의 사정을 감안하여 선교본부에서 정하여 지역간, 같은 지역내 선교사간의 위화감을 없애고 공동 프로젝트 기금이나 후원금은 누구 이름으로 입금되더라도 공동 프로젝트 재정으로 삼는다.

2) 수용자 중심에 따른 선교사 파송

선교사 배치 및 파송은 새로운 우선 지역에 전략적 배치가 필요함을 그는 인식하였다. 전략적 배치라 함은 국가별 배치의 개념이 아닌, 지역별, 종족별, 사역별로 세분화, 전문화하여 실질적 차원에서 협력 분담을 말한다. 이를 위해서 공급자 중심의 선교가 아닌 수요자 중심의 선교를 위한 보다 세분화한 지역 연구조사와 종족별 선교사 현황 조사를 하였다. 이것은 선교 사역의 우선순위를 선교현장의 변화에 근거하여 남아 있는 미전도 종족 집단 복음화에 주력하기 위함이었다. 예를 들면, "자유 선교지역," "부분적 선교 제한지역," "미개척 지역"으로[28] 나누어 미개척 전도 우선 배치 전략을 전제로 세밀한 평가에 의해 선교사를 파송하였다. 그리고 문화적 수용여부에 따른 프로젝트를 개발하여 선교사간의 네트워킹을 이루도록 했다.

3) 선교 전문기관(선교센터) 운영

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28) "자유선교지역(Free Access Country)" 이란 현지교회가 뿌리내려 있고 선교가 자유로운 국가를 말하며, "선교 사역의 부분적 제한지역(Limited Access Country)" 이란 현지교회가 약하면서도 선교활동이 어느 정도 자유롭거나 부분적 제한지역을 말하며, 그리고 "미전도종족 혹은 미개척지역(Closed Country)" 이란 선교사의 입국 및 활동이 금지되어 있거나 제한지역(창의적 접근지역)을 말한다.

선교의 전문성을 높이고 선교의 효과적 협력과 지역 교회의 상호 발전을 위하여 이를 담당할 선교 전문기관을 운영했다. 그리하여 국가별, 사역별로 지역 교회가 실행이 가능한 영역부터 공동사역을 기획하고 실행에 옮기는 일을 하였다. 선교 전문기관에서는 선교사 후보의 모집, 훈련, 파송, 연장교육, 선교 정보 및 전략, 자녀교육, 홍보 및 동원, 선교사 후생 복지, 사역 정책과 전략 등 다양한 선교 분야들의 전문성을 개발하여 실행해 나갈 수 있도록 선교의 협력과 선교의 효율성, 경제성을 높이려고 했다. 이 선교 전문기관이 지역 교회와 선교 협의회와 삼중적 구조를 구축하기 위해 ① 중앙화된 행정체제에서 탈중앙화된 네트워크 체제로 전환, ② 교회 동원을 위한 효과적인 선교교육 방안 계획 ③ 선교를 위한 효과적이고 창조적인 커뮤니케이션 개발 ④ 교회 청, 장년층의 단기선교 기회의 확대 ⑤ 복음전도와 개척 사역 및 사회 구제를 포함하는 통전적 선교 비전의 회복을 위해 노력했다.

4) 선교 창구의 일원화

지역 교회 위주로 선교비가 지급되거나 모금이 되어 선교사 간의 갈등과 불균형의 요인이 되어왔던 문제를 개선하고, 나아가 선교비의 투명성(clarity)을 확보하며 선교비 관리 시스템을 보강하기 위해 선교비의 창구를 일원화하려는 노력을 시도했다. 세계복음선교연합회 산하 개 교회에 속한 선교사를 파악하여 가능하면 하나의 구조로 일원화하고 소속감을 통한 선교열을 고취하려 하였다. 후원 교회와 후원회 상호 간 재정 정보 네트워킹을 모색하며, 재정 보고 자료집을 발간함으로 해당 교회나 후원 단체에 공개하려는 노력은 선교비의 투명성과 신뢰를 높이는 계기가 되었다. 아울러 선교지 재산에 대한 '연합회 공동 법적 소유규정'을 만들어 선교지 재산의 '공적 소유개념'을 확보하려 노력했으며, 이를 위해 선교 현지 재산의 '포기'(cancellation) 또는 '해지'(rescission)를 위한 선교사와 후원 교회들의 상호 협력을 요청하기도 했다.

5) 기능적 교회 개척

바울은 베드로와 선교지를 분할해서 바울은 이방인에게, 베드로는 유대인에게 복음을 전했다. 바울은 동시에 남의 터 위에 교회를 세우지 않는다는 원칙이 있었다. 임동선 목사도 지역 교회, 선교회, 그리고 신학교의 긴밀한 협력과 선교 전략에 따른 교회 개척을 시도함으로써 교회 개척 지역의 중복을 피하였다. 그리고 현지인, 현지 교회들과 갈등을 해소할 수 있었다. 신학교와 선교센터의 전문적 교회 개척 팀의 지원을 받을 수 있어서 안정적 교회 개척이 이루어질 수 있었으며, 후방 교회와 원활한 네트워킹을 할 수 있었다.

교회 개척의 연합은 시스템과 구조를 부각하면 자발성과 역동성이 제한되고, 기능과 실제를 앞세우면 사역의 독주 내지 독선적인 모습이 나타날 수 있어서 후원 교회, 선교사 간의 질서를 존중하면서 각자의 은사와 효율적 전문성을 동원하는 구조적 기능주의(Structural Functionalism) 방향의 원칙으로 교회 개척 사역을 해 나갔다. 비전의 일치와 선교 전략의 공감, 정보 자원 공유에 사심이 없는 협력을 바탕으로 네트워킹으로 현지 교회 개척에 많은 유익을 창출했다.

재정 후원에 있어서도 파송 교회 중 한 교회의 후원이 갑자기 중단된다 하더라도 다른 협력 교회로 인하여 개척 선교비 중단 사태를 막을 수가 있도록 했다. 사역 또한 지역 교회의 협력(partnership)을 통한 선교이므로 지역 교회 중심의 선교에서 하나님 중심의 선교(missio dei)로 패러다임의 전환을 시도하였다.

6) 신학교의 연합 사역

미국과 선교 지역 등에 세워진 교육 기관은 공동 학위 프로그램, 교수 운용, 커리큘럼의 공동 개발 및 정보교환, 특수 분야 집중 연구 등으로 경쟁력 있는 학교를 운영하기 위해 지역 및 권역별 '신학교협의회'를 결성하여, 선교지 신학교간의 네트워킹(Networking)을 구성하였다. 선교 현지에 세워진 신학교를 적극 지원하기 위해 현지 신학교 '평가 시스템'

을 도입하고, 이를 운영할 위원회를 구성하도록 했다. 아울러 인재 양성 개발원을 두어 선교지의 지도력 강화를 통해 교수 요원, 현지 지도자를 양성토록 했으며, 우수 교수 요원을 발탁하여 미국 주류 신학교에서 공부할 수 있도록 했다.

교수 네트워킹을 통해 월드미션대학교의 우수한 교수들이 현지 신학교를 탐방하여 학생들을 위한 특강을 하기도 하고, 현지인 목회자를 위한 목회와 선교 세미나도 갖고 있다. 아울러 현지에서 사역하는 한국인 선교사 부부를 위한 부부 세미나 및 맨토링을 통해 선교사의 사역들을 돕기도 한다.

7) 선교 훈련원을 교회 연합으로 개원

지역 교회들이 선교 훈련 없이 단기 선교 또는 선교사를 파송하고 있다. 이러한 실수로 인하여 선교 현장에서 겪는 선교사들의 고충은 이루 말할 수 없다. 지역 교회들이 훈련을 시키고자 하여도 전문 인력과 재정의 불충분으로 계획을 세우지 못하고 있다. 신학교와 교회의 연합으로 이 문제를 해결 하기 위해 선교 훈련원을 개설하였다. 뿐만 아니라, 선교 현장에서 선교사 훈련원을 개설, 신임 사역자의 훈련이나 선교사 재교육을 위해 교회 간의 협력도 시도했다.

선교 훈련원을 통하여 현지의 문화, 종교, 세계관, 커뮤니케이션 방법, 상황화, 전도와 교회 개척 등 여러 분야에서 연합 교육을 실시함으로써 단기 선교사나 신임 사역자들이 흔히 저지를 수 있는 실수를 최소화할 수 있었으며, 단기간 내 현지 적응의 노하우를 배우기도 하고, 선교지의 큰 그림을 볼 수 있는 안목도 제공하게 되었다.

8) 디아스포라 한인 교회를 통한 선교 전략

복음을 만민에게 전파하라는 주님의 지상명령(마 28:18-20)을 고려해 볼 때 수 많은 제한 요소를 갖고 있는 족속들에게 접촉점을 만들어 복음을 전한다는 것은 쉬운 일이 아니다. 임동선 목사는 이 접촉점으로 한인

디아스포라를 통한 선교 전략을 세웠다.

현재 600만의 한인들이 전 세계에 흩어져 살고 있으며, 5,000여개의 한인 교회가 설립되어 있다고 한다. 이러한 한인 디아스포라 교회가 한인들에게 국한된 사역을 할 것이 아니라, 그 지역에 있는 미전도 종족들에게 나아갈 수 있는 선교 전략을 개발하여 독일의 하이델베르그한인교회, 서백림 한인장로교회, 로마 한인교회, 밀라노 한인교회, 스페인 마드리드 한인교회, 남미 브라질 교회, 파라과이, 터키, 러시아, 중국, 등지의 한인교회를 통한 선교의 사역을 넓혀 나갔다.

디아스포라의 한인 교회가 그 지역의 선교사들과 다양한 협력을 수행함으로써 선교의 전초기지 역할도 감당하도록 했다. 그 역할은 지리적으로 멀리 떨어져 있는 파송교회의 한계점을 보완할 수 있는 선교적 보급기지의 역할을 감당할 수 있었던 것이다.

Ⅲ. 결론

지금까지 본 논고에서는 임동선 목사의 성서적 기초 위에 세워진 선교를 위한 그의 교회관과, 타 문화권 사역을 위한 선교관을 살펴 보았다. 그리고 선교의 원칙이 무엇이었는지 정리를 해 보았다.

선교를 위한 그의 교회관은 교회가 선교를 위해 존재하며 선교를 함으로 교회가 존재한다는 선교 중심적 교회관이다. 아울러 교회는 주님에 의해 보내심을 받은 사도성에 기본을 두고 있다. 교회는 예비 기독교인들에게 관심을 갖게 하고 지속적인 접촉을 하게 하며, 타 문화권 지역의 영혼들에게도 관심을 갖을 수 있도록 교회의 사도성 회복을 강조하고 있다.

타 문화권 사역을 위한 그의 선교관은 복음전도에 국한하지 않고 교육, 봉사, 구제 등 통전적 선교관을 가지고 있으며 이 일을 수행함에 있어 성육신적 선교의 삶으로 접근하고 있다. 성육신적 선교는 선교사의

낮아짐과 비움의 영성 속에서 선교가 이루어진다는 선교관이다. 통전적 선교를 수행하는 데 그는 균형 잡힌 복음주의 선교 신학을 견지하고 있다. 그는 예수 그리스도의 복음 전파를 통한 개인 영혼 구원을 우선으로 하면서도 교회의 문화적 명령도 간과하지 않는다.

세계선교의 비전을 이루기 위해 지역 교회, 선교단체, 신학교의 삼중적 구조를 사용하고 있다. 동양선교교회를 중심으로 한 지역 교회의 영적, 인적, 물적 자원을 통한 선교적 잠재력을 선교현장에 동원화 할 대리자 역할을 하는 세계복음선교연합회와 우수하고 영성이 있는 목회자를 배출할 수 있는 신학교와의 연합된 구조 속에서 선교의 시너지 효과를 극대화하고 있다.

선교를 위한 그의 교회관과 선교관 위에 펼쳐진 다양한 선교 사역들은 몇 가지 선교의 원칙이 있음을 발견할 수 있었다. 첫째, "세계는 나의 목장이다" 라는 그의 신념에 따른 핵심 사역의 우선 배치 전략을 갖고 있으며, 둘째, 선교사도 수요자 중심의 원칙에 따라 파송하고 있다. 셋째, 선교 전문 기관을 운용하므로 국가별, 정책별로 실행 가능한 우선순위의 사역을 개발하고 선교의 효율성과 경제성을 높이려 하였다. 넷째, 선교 창구의 일원화, 다섯째, 기능적 교회 개척을 통해 현지인, 현지 교회, 팀 동료간의 갈등을 해소하려 했다. 여섯째, 미국과 선교지에 세워진 신학교 간의 상호 협력을 통해 신학생들과 현지 지도자들의 질적 수준을 높이려 했다. 일곱째, 지역 교회들을 선교 훈련하고, 선교 동원하며, 선교사 재교육을 위해서 지역 교회와 연합으로 선교 훈련원을 개설했다. 여덟째, 임동선 목사는 디아스포라 한인 교회를 통해 선교 현지의 접촉점을 만들고 그 지역에 있는 미전도 종족들에게 나아가는 발판을 구축하는 선교 전략을 사용했다.

"내가 선한 싸움을 싸우고 나의 달려갈 길을 마치고 믿음을 지켰으니" (딤후 4:7).

사도 바울의 말씀을 자신의 신앙고백으로 여기고 오늘도 그의 목장인 세계로 달려가는 임동선 목사의 선교적 열정이 목회자, 선교사, 신학생들에게 사도적 선교를 전염시키고, 그로 말미암아 하나가 천을 이루어 자유주의적 신학 사상과 세속주의, 물질주의, 권력 지향주의, 그리고 분열주의적 세속적인 가치관들을 배격하면서 이 땅 위에 하나님의 나라를 확장해 갈 수 있으리라 믿어 의심치 않는다.

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The Unity of Psalm 19[1]

McKenna, John(Ph.D.)

The unity of Psalm 19 will be evident to the exegete who takes seriously the petition of the Psalmist as the conclusion of his song: *May they be acceptable---the sayings of my mouth and the contemplations of my heart in Your Presence--- O Lord, my Rock, and my Redeemer!* It is a unity that is grounded in the belief that the God of the heavens and the Lord of the covenanted relationship between the Great I-AM and Israel is the One Lord God who is the source of the orders of His Creation as well as the redemptive orders of His People among the nations. From Moses, the great prophet of Israel's history among the peoples of ancient world, to King David of her Monarchy, the subject of the great promises made in this relationship allows the

1) This essay is written in honor of President Dong Sun Lim, Servant of the Lord, whose faithful vision of the Kingdom of God guides World Mission University.

David of history to become the eschatological David of the Psalter, and the source of the Messianic Hope involved in the form and content of Psalm 19. God has become known to the King as his Rock and the Lord as his Redeemer and this messianic David is able to worship and praise the Creation its God and the Lord of the Torah with Israel among the nations. This is the background enabling the Psalmist to petition the good will and acceptance of his life and to free him from all errors and every aberration he may possess with himself in the relationship with his Rock and Redeemer. Both the God speaking with His Creation and the Lord speaking with His Torah for Israel as this Rock and Redeemer is the subject of the Psalmist's praise and petition. The unity of Psalm19 is to be found with this David of this Rock and this Redeemer.[2]

Two very distinct parts of the Psalm are more evident in the poetry of the song than its unity. Psalm 19:1-6 invokes the God of the orders of the Creation as the sun of the days and night experienced on earth under the heavens. Psalm 19:7-13 invokes the Lord of the Torah and the Testimonies, the Lord of the Acts and Commands, the Lord of Fear and Judgment who has embraced in His covenanted relationship with Israel the People and the Nation as belonging to Him. Israel belongs to the Lord of the Covenant as well as to the God of the Creation in whose Presence the Psalmist is able to make his petition to be free from

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2) The unity is much debated by scholars, many unable to understand how to correlate the parts with the whole of the form and content of Psalm 19.

sin and error and to find Favor with Him. By setting the two invocation along side of one another, where the sun of days and nights known upon the earth under the heavens as the provision of the source of life and the heat from which no one living can hide, the Psalmist correlates the Speaking of God with the Creation to the Speaking of the Lord with the covenanted relationship given by His Grace with the King of Israel's Monarchy. Thus, the reader of the song is, by implication, asked to understand the role David's petition plays in setting the two confessions as the One Grace of the Creator-Redeemer in whose Presence the King lives. We would argue that this unity in inherent in the nature of the form and content of the Psalm, without settling any questions we may have about its preservation, formation, and canonization in the Holy Scriptures.

The Old Testament theologian who has focused most emphatically upon the significance of Psalm 19 in the Scriptures is Rolf P. Knierim.[3] With a thorough analysis of the language of the Psalm's forms and contents, Professor Knierim provides a translation, exegetical observations on the two parts of the Psalm, and finally an assessment of the Psalm's theology, which must entail the reason for the unification of its parts. Psalm 19A is combined with Psalm 19B by the community of faith in a setting whose interpretation cannot be restrictive about David's personal role in its meaning and significance(pp. 337-8). Psalm 19B is a

3) R. P. Knierim, *The Task of Old Testament Theology*, (Grand Rapids: Eerdmans, 1995), pp. 322-350.

Yahweh(Lord) Psalm that is placed alongside of Psalm 19A, an El(God) Song, combined with hermeneutical and theological purpose. Its interpretation has been greatly debated, however. Knierim's survey of the scholarly discussions ends with reservations about the debates. He would seek a new synthesis of the two parts in our efforts to grasp the relationship between them and the ultimate meaning and significance of the Psalm as a whole, the unity of which ought to be implicit in any theological development of our understandings of its language.

Psalm 19A speaks of the life of the Creation. Psalm 19B speaks of the life of the Man and the attention he must give to his Redemption. Praise is imperative in both parts of the whole. From the heat of the sun no one can hide. From the speaking of Yahweh no man can hide. The logic of the combination runs naturally into the petition of David. Man as Israel is meant with David to praise and be pleasing to his Creator and his Lord, who is the Rock and the Redeemer of the People of God in the form of her Monarchy. The two parts do not present us with separate foci, but with a stereoscopic juxtaposition of both in a unity that belongs to the Will of God, the Lord, with the Psalmist. The wholeness of the Psalm belongs to the whole tradition of Israel as the People of God, her worship, her understanding that the One who is her Redeemer is none other than the One who is her Creator. It is as such that this One is the Rock(Cf. Deuteronomy 32: 4, 15, 18, 30, 31 in the Song of Moses) and the Redeemer(Cf. Isaiah 43:14-15 in the Light of the Vision of the Word of God as the Servant of God), who David petitions to be free from error about the

Creator's Creation and from grievous sin against the Redeemer's Presence with His People in His Creation. Psalm 19 belongs to the greater scope of the Old Testament's tradition that does not allow its readers to divorce the I-AM of God with His Creation from the I-AM of the Lord is with the history of Israel among the nations.[4] In some sense, whatever that sense is, both the speaking of God with His Creation and the speaking of the Lord with His People is complete, something from which we hide ourselves not without the disfavor of the One who wills to be the Rock and Redeemer of His People.

In his postscript on the discussion, Knierim notes the work of A. Meinhold(p. 346), who has argued that the Word of God happens for Israel as both Cosmic and Personal speech, which the redactors of the Psalm have attempted to claim a hearing. But Knierim thinks Meinhold's contention imposes upon the texts too systematic a framework of thought for hearing the two parts as one song, and he calls for a deeper interpretive grasp of the reality to which the language of the Psalm would refer us. We must be wary of imposing alien interpretive frameworks upon the intention and purpose of the texts in the real history of their

4) I once met professor Knierim at a Claremont conference on the Old Testament, when he was willing to share with me the conviction to which he had come that scholars had spent too many years looking at the texts through a microscope and needed to begin to look at them with a telescope capable of viewing the Revelation and its history in some real relationship with one another. We needed to begin to grasp the wholeness of the vision that claims the oneness of Creation and Redemption, of Creator and Redeemer for Israel, in Israel, with among the nations in God's Creation.

service to the Lord God. In fact, the professor can ask is we ought at all to be looking for a 'unifying principle' in order to grasp the unity of the Psalm. The two foci of the form and content of the texts should not become focused by some abstract principle about their unity, but by the real intention and purpose of Israel's existence among the nations in God's Creation.[5]

I believe that the problem we face is bound up with the potential and the actual speaking of God the Lord with His Creation and His People among the nations. The potentiality and actuality of His Speaking with both cannot be turned into some static notion about the Word of God with Man in the Creation, able to divide Creation from Redemption, Redeemer from Creator. The way the Speaking of the Word of God the Lord occurs with the Creation, with Israel, and with David forms the content of the King's song, a petition that his speaking might be as acceptable to the God as His speaking with His Creation and to the Lord with His Torah, testimonies, interactions, command,

5) Are we not facing here the way that exegesis and theology has produced the great divide we have experienced between Biblical and Dogmatic Theology? Professor Knierim understands Psalm 19 as illustrative for the exegesis and theology of the whole of the Old Testament, and the problem of the relationship between Creation and Redemption is implicit in this case. (Cf. C. Westermann, *The Psalms*, Augsburg, 1980, Where he claims that the Psalm has no thought for the 'natural revelation' of Christian dogmatic, and that it is 'absurd' to think it would speak beyond praise of the reality of the Creator and the Creation, when both the sun and the Torah exist but for this purpose). He writes: *'Precisely in this respect the sun of this Psalm 19 is something completely different from matter'* (p. 98-9). Is there not some confusion in the chasm between the Word and Creation of God?

fear, and judgments, all of which are pleasing and acceptable to Him. Yet this hearing is much debated by scholars.

Walther Eichodt's treatment of Psalm 19 belongs to his understanding of the Wisdom Tradition in the history of Israel.[6] But the role of Wisdom in his understanding of the covenant relationship leaves him seeking for a unifying principle with which the various historical experiences of the People of God, even as the Monarchy of Israel, can be related to her faith in the Creation. The sun of Psalm 19 is no sun god, but a servant of the God in the heavens with the firmament. The sun's relationship with Him, is personified as a bridegroom and a mighty warrior. He runs his course as such to his bride or upon his enemy in the sky. The relationship of this personification to the myths of the sun-gods common in the worship of ancient near Eastern religions is polemical and praiseworthy. It is marked as a 'nature psalm'(p. 113) by his relationship with the speaking of God to the Glory of God. But the relationship of the speaking of the Lord with the Torah, and so forth, is not explicated. How is the speaking of God with the heat of the sun, from which nothing on earth can hide, to be understood in relationship to the speaking of the Lord with His People in Israel's Torah? Eichrodt does not

6) W. Eichrodt, *Theology of the Old Testament*, Volume II, (Louisville: Westminster, 1967), pp. 17, 71, 97,110, 113, 155, 345, 374ff, 258, treats the Psalm as a Wisdom Song (Cf. 1, 37, 49, 94, 111, 112, 119). Israel's belief in Creation, unlike that of the ANE and its sun worshipful experiences, belongs to the God who is the Creator of the Creation as confessed in Genesis, to the Glory of God, not to the sun or the moon or the stars and so forth.

characterize the question as accidental. Even though the Psalm may be the result of a late compilation of its two parts, the song possesses a wholeness that remains impressive, a unity that does not allow us to ignore it. We are asked not to allow it to escape our attention. But if the relationship is no mere comparative one and polemical, then how are we to understand it. What are to hear in it? What kind of analogy may we understand between the sun of the praise to the Creator and the praise of the Torah to the Redeemer? How are we to explain the relationship between 'nature' and Torah?

Regarding Psalm 19 as a unity of a post-exilic redaction, Gerhard von Rad thinks that the development is no mere 'legalistic' accomplishment.[7] He recognizes that the petition for cleansing is vital to the force of its intention and purpose as waiting for Messiah. The grace and truth of the Lord read in the Torah is the grace and truth that is the imperative of the Messianic Kingdom to come. Unlike the myths and gods in the 'creation' epics of the Ancient Near East, the Creation of Israel's witness belongs to the same grace and truth as Israel's history among the nations. Man's purity(The Lord God is the Holy One and His People are to be holy as He is Holy!) in the life of the Cosmos lives together in praise of God the Lord. Von Rad recognized the problem we create when we split apart from one another our concepts of 'nature' and 'history'. Against all idols and idol-

7) G. von Rad, *Old Testament Theology, Volume II,* (New York : Harper & Row, 1965), pp. 339, 405.

making on the part of mankind, Israel's praise to the Lord belongs to the God whose Glory sustains the Creation in covenant with Israel, with David, Israel's great kingship and the home of her Messianic Vision in the world(2 Samuel 7:14-15). The Torah of Israel and the laws of the Creation are in reality what the world is. But what precisely is the relationship between them? The Old Testament theology of von Rad tends to reduce our grasp of the question down to Israel's response, to the praise of the People of God as its resides with the David of the future. Precisely what the revelation of God, the Lord's Word, is to this praise begs for an explanation.

Walther Zimmerli allows Psalm 19A to resonate with Genesis, Psalm 8, and the Second Isaiah.[8] The orders of the heavens and the firmament and the sun experienced by mankind in the Creation('……there sound is heard, without speech or language, to the ends of the earth'). He reflects the idea that verses 3-5 are saying that the orders are mute and that it is the song that is giving them a language. Thus, the personification of the sun as not a god is made against the idols found among the nations. It is a bridegroom or mighty warrior whose exists to serve in the heavens and the firmament to heat up the earth with a power that is complete. It is this power that belongs to the Wisdom tradition in Israel. Proverbs 1-9 may be invoked. Especially may Proverbs 8:22ff resonate the 'begetting'(הנק–*qanah*, Cf. Psalm 19:12-

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8) W. Zimmerli, *Old Testament Theology in Outline* (Louisville : John Knox Press, 1978), pp. 38-41, 80.

13) of Wisdom in God's Eternity with the power of the Lord's speaking with His Torah to cleanse and purify the king of Israel's future, the source of Messianic Hope in her history. The creativity of the speaking of the Lord God, the Redeemer-Creator is what the orders of the Creation obey and what the orders of Redemption in Israel must obey. The 'Glory of God' and the 'Glory of the Lord' is one Glory, and it is the weight of this Voice that is felt in both 'nature' and Israel's 'law'(Cf. Isaiah 6:3).

These three scholars, Eichrodt, von Rad, and Zimmerli, all lie behind Professor Knierim's focus on Psalm 19. It is difficult to understand why he can write then: *'The psalm's theology consists of two legitimate foci, but their not more than parallel juxtaposition also accounts for the question not addressed in this theology, and in this regard for the psalm's own theological deficit.'* Is not the speaking of the God the Lord hearable for the theology of the Psalm? Is not the desire to be pleasing(רעוך–ratson, Ps 19:15)[9] to the will or purpose of the speaking God and Lord clearly grasped by the David of Israel's hope and the point of the song? How can Knierim' focus on Psalm 19's contribution to Old Testament theology only to find it deficient? May we find any solid answers among commentators on Psalm 19 that will allow us some positive grasp of the relationship between the Creator of the Creator(God–'El) and the Redeemer of Israel(Lord–Yahweh)

9) Cf. Ex 28:38; Lev 1:3, 19:5; Deut 33:23; Is 56:7, 60:7; Jer 6:20; Mal 2:13; Psalms 40:9, 103:21, 143:10 for the way that what is pleasing to the Lord God belongs to what the Old Testament has to say about the One to whom its is witness.

on the ground where David, the King of Israel stands to make his petition to his Rock and his Redeemer?

We are able to obtain little resolution to the problems presented by our questions, even if we survey further the Old Testament scholars. A. Weiser also insists that Psalm 19 is composed of two independent songs, a Hymn to the Creator's Glory comparable to Genesis 1 and Psalm 8, and a Torah Wisdom song like Psalm 1 and 119 in inspiration. The author is inspired, like the compositions of a Goethe, a Haydn, or a Beethoven to resolve the two songs into one.[10] The nature of the Creation's voice and the voice of the Torah, and so forth, are combined with artistic science and the scientific art, where the inspiration of the artist would hear together the natural and moral law in a harmony the beauty of which is not easily articulated.

We read a similar assertion from M. Dahood.[11] A linguistic genius, Dahood can confess that his lexical work sometimes can possess 'misplaced ingenuity', but even then his work is often very helpful. Terms achieved from the level of the sounds and syllables and words into the structure of language meant to refer to realities cannot be explained except by some genius, as

10) A. Weiser, *The Psalms, OTL*, (Louisville : Westminster, 1962), pp. 197-204. Weiser struggles also with the significance of the 'natural theology' and the 'piety' evident in the thrust of the songs. How they are to understood as complemented one another remains the realm of the poet.

11) M. Dahood, *Psalms 1-50, AB*, (New York : Doubleday, 1966), pp. 120-125. He thinks the first part of the song is an adaptation of a Canaanite hymn and the second a didactic poem of the Law composed by one poet.

Dahood surely was. The will of the Lord God is that to which Psalm 19's author would attend, from the historical David through the eschatological David to the teleological David.[12] But just when the poet was at work on his composition, he offers no opinion.

Again, more recently P.C. Craigie, sensitive to use of the names God(אל) and Lord(יהוה), would classify the unity of the song as a 'wisdom hymn' in which the praise of God in nature and the praise of the Lord with the Torah.[13] As such, we must recognize that God's 'righteousness' is experienced in both the Creation and His People. Natural law and moral law cannot be divorced from one another. But the way that they are to be conceived in correspondence with each other is bound up with a transition between the parts of the song that is filled with mere implication, but just how and why the sun's heat is related to the Torah, and so forth, is not explicated. Weiser can refer here to C. S. Lewis and his reflection upon Psalm 19 as 'one of the greatest lyrics in the world.' If the nature of the Creation is natural law and if the nature of the Torah is moral law, the way they are to be correlated belongs to the romantic. No matter where we look, we cannot find any compelling argument about the unity of the two parts without these problems being addressed.[14]

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12) When I once spoke with the philological scholar, he showed no reluctance in saying that it was in the Light of Christ we need to learn to read the language of the Psalms as the Word of God and not merely Israel.

13) P. C. Craigie, *Psalms 1-50*, (Kingstorwn : Paternoster Press, 1983), pp. 177-184.

H.J. Kraus, after a lifetime studying the Psalter, has written his *Theology of the Psalms.* In this theological summation of his work, the great scholar is much aware of the divide between Biblical and Dogmatic Theologies that we have developed in our time.[15] He recognized the problems modern critical methods of analysis have developed in our understanding of the theatre of Glory that we read in Psalm 19A and the world of the Torah that we read in Psalm 19B. He says that the Creation cannot mean simply an object with a 'nature' as we are apt to view the world in our modern scientific cultures, nor is it a cosmos that can be compared to Greek and other idols of the ancient world. The Creation is 'more event than being', one that cannot be identified with any of the cosmogonies read in the various mythologies among the nations of the ancient world.[16] He interprets Psalm

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14) We may find the same problem among scientist. Einstein's understanding is often quoted: "*Science without religion is lame, religion without science is blind.*" (See T. F. Torrance, *Einstein and God*, I. P. E. Napoli, 1999, for an appreciation of the legend's understanding of the problem of natural and moral law.)

15) H. J. Kraus, *Theology of the Psalms*, (Augsburg, 1986). He interacts with von Rad's notion of the Psalter as Israel's response to events in her history experienced in the Presence of the Lord God and asks what the nature of the dialogue that occurs because of them as established by the Grace(חסד) of the One who has posited His covenanted relationship with the People of God and Monarchy of Israel among the nations. There was a time when such a divide with Psalm 19 would have been unthinkable (See C.E. Keil and F. Delitsch, *Psalms*, No. 12, Vol. V(Grand Rapids: Eerdmans, 1871) p. 279, where dividing the song into two separate parts was considered "defective insight" and the whole, in resonance with Psalm 18, the praise of King David, the Servant of God with the Creation and the Torah.

16) Kraus's claim is bound up with the concept of 'create' (ברא) as divine action in the Beginning of Genesis 1:1.

19:4-5 as claiming the order of the Creation possess no speech that can be identified with the Speech or Word of God. The event may reflect with some primordial image some relationship with the Word(דבר) of the Lord, but there exists no direct correspondence between them. Therefore, the relationship of 19A with 19B, where some union with the Torah of the Lord is to be assumed, must remain for the reader a mysterious assumption indeed. The heavens recount the Glory of God in a mystery never comprehended, however much, indirectly, it is apprehended with the confession of Israel's faith in the Creation. Kraus is surely right in insisting that there must be for the reader of the Psalm '......*caution and with reservation when referring to a revelation of God in the creation*'(p. 39). He refers to Pannenberg's differentiation between 'revelation' of God and 'theophany' of God. 'Revelation' must remain indirect, including its historical events; 'theophany' is a manifestation with a special directness. The great scholar does not tell us what exists in the chasm between the Cosmos of 19A, a hymn to the Creator(Cf. Psalm 104) and the Torah of 19B, a Torah Wisdom Psalm(Cf. Psalm 1). Kraus does, however, find the use of Psalm 19:9 in Revelation 16:7 and 19:2, as if to indicate the mystery of the relationship is best given objective reality as belonging to an apocalypse only the Kingdom of God shall unveil for us. Only in the Face of the Lord God Himself may we see and hear the real relationship between the Creation and the Redemption of the world, when Israel's David as Lamb and Lion of the Kingdom shall disclose fully the way both serve the Glory of God for us and in us in the time and space of the New Creation. Until then, we face hidden

things about which with David we may pray to be acceptable to His Presence with us. It is astonishing to me, therefore, that Kraus is able to claim there exists no real significance to the name 'I-AM' from Exodus Tradition to be read in the Psalter.[17] Certainly, the parallelism between 19A and 19B will not be grasped without the real relationship of being that is the Lord God with King David in the Psalms.

It is not utterly surprising then to find that B.S. Childs is unable to follow Kraus and the others to their conclusions.[18] It is surprising that, unlike the focus of Knierim on Psalm 19, Childs makes no use of the song in his considerations of how to overcome the great impasses and dead-ends that he has encountered as a life-long student among the historical-critical scholars of the Old Testament.[19] He remains convinced that his pointing to the role of 'canon' in the history of biblical interpretation will, when properly grasped, provide a bridge able to take the exegete across the divide, over the abyss, to

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17) See Kraus, op cit, page 17 and my response to this claim in 'The Great I-AM of the Lord God in Biblical Covenant Relationship with His People in the Old Testament World,' *www.quodlibet.net*, 1999.

18) B. S. Childs, *Biblical Theology of the Old and New Testaments*, (Minneapolis : Fortress, 1993), pp. 646-651. The great chasm between Biblical Theology and Church Dogma remains. The abyss between historical-critical methods and systematic efforts to proclaim the Revelation in History of the Word of God is yet to be overcome.

19) Childs, it appears to me, is calling for a new kind of topology, when the history of space and time is to be taken seriously in order to fill up with meaning the implicit and explicit significance of the development of the texts and the correlation between Creation and Torah in the song.

understand the chasm between the Revelation of God and the history of Israel. We may then be able to grasp the way that God is the Lord and the Lord is God of both Creation and Israel. It is this way that fills the gap our historical-critical methods have posited between the parts of the song and made us unable to hear David's petition in the fullness of the King's intention and purpose. Childs has written, while seeking to understand the influence of the nations upon Israel, "*The great challenge to Old Testament scholarship in our time is to retain and extend our vast knowledge of Israel's total life which has been opened up by historical research, while at the same time to use this understanding in such a way as to recover the Old Testament for the Christian Church*."[20] David's petition in Psalm 19 is made on the ground from which the will of God for all times is that in which the Lord may delight.[21]

Conversant with the works of such Old Testament scholars, Karl Barth reads Psalm 19 with the same ear with which he hears the whole of the Old and New Testaments.[22] The great Swiss theologian believes that, even if Psalm 19 as a whole is a product of post-exilic redaction, the song of the eschatological David is not a 'literary accident'. We need to give its impressive

20) B.S. Childs, *Myth and Reality in the Old Testament*, SCM Press, 1960, p. 105.

21) See J. Calvin, *Institutes of the Christian Religion 2*, ed. J.T. McNeill, (Louisville: Westminster, 1977), p.1154, where the theologian refers to Psalm 19 for the explanation that David's perfection is bound up with the Word of the Lord and the Mouth of God heard in the praise inherited from Moses, the prophets, and the psalms.

22) K. Barth, *Church Dogmatics*, III. 1, pp. 137-139, 159, 169ff.

unity profound and deep consideration.[23] The speaking of God with the heat of the sun and the speaking of the Lord with His Holy Love for His People is not diminished in time. The rule of light in the heavens and the day and the night upon the earth belongs to the world that is His Creation, where He is free to speak with those He has called to witness among the nations to His Grace and Truth(Cf. Exodus 34:6-7 and 2 Samuel 7:14-15), must not vanish from our views on the world(Jeremiah 31:31ff). The Psalmist does not invite us to compare the one reality with the other. He invites the listener to hear the work of God in Creation and the work of the Lord in His People, in the most inner being of Israel and her worship of Him. The reality of the speaking of God with the Creation and the speaking of the Lord with the People of God is the point of the unity of the Psalm, regardless of when the exegete thinks it was composed, and always opposed to the idols and myths found so commonly among the nations where Israel is called to be His Witness.

If there exists no 'comparison' to be made between the Creator with His Creation and the Redeemer with His People, what kind of relationship may we seek to understand? Barth is as clear here as with the rest of his reading of the Bible—the relationship cannot be conceived as any 'natural theology' serving as a antecedent conceptual system from which we may seek to grasp its nature with the Being of God. There is no

23) His point must be that the ontological and the epistemological poise of Israel's worship as a prophetic community of faith does not diminish in time and times, but rather fills up with meaning and significance.

'analogy of being' to be posited between the Cosmos of the Creation and the Torah of the People of God. The relationship must be understood or not as 'analogy of faith'. David's praise of the Creation and his praise for His Redeemer are bound up with one another with the prophetic power of the Word that is the origin of both Creation and Redemption, both the Creator and the Giver of the Torah, who is his Rock and his Redeemer. But what precisely does the analogy of faith enable the exegete to understand about them?

To answer the question about the problem at this point, I believe we must turn to the Scottish theologian Thomas F. Torrance.[24] The chasm or abyss or divide is to be overcome or bridged or united in the nature of the covenanted relationship God has created with His Creation and with His People as their Lord and with His Grace and Truth. He is who He is for them as the Word of the nature of this Being. Just as we cannot divide God the Lord up into two gods, we cannot divorce the Creator from the Redeemer. We may not alienate Creation from

24) Although we may read his argument for the unity of faith and science in many of his books, we may refer here to his *Space, Time, & Resurrection*, (Grand Rapids: Eerdmans, 1976), especially the preface and the introduction, to read the way Torrance received Barth's blessing upon the direction in which he would take Barth's basic framework of thought. Just as Einstein put the Euclidean geometry of the past into the heart of physics, where it became transformed into the nature of the Universe we study today, theologians must place their 'natural theologies' into the heart of the Revelation, where it become transformed into real service of the Kingdom of God, the fulfillment of the Word with His Creation and His People. It is Torrance's categories of the relationship between uncreated realities and created realities that are vital here.

Redemption, Redemption from Creation. It is in the fire of His Nature and Being that the eschatological David of the Psalm sings in praise of them, even with his petition for the cleansing and purity of his own life and work. That is, the direction in which Torrance claims the unity of the Psalm would send us has to do with the prophetic time of the Word of God with both the Cosmos the Creation is and the People of the Lord Israel is among the nations. In this way, the apparent chasm or abyss or divide between the two part of the song are to be read in a unity that belongs to the praise of the Glory of God and the work of the Lord in the David of Israel's Messianic Hope. The unity of Psalm 19 is bound up with the fulfillment of the praise of the People of God for their Creator and their Redeemer, for David's Rock and Kinsmen-Redeemer.

If we review much of the exegesis of Psalm 19 beyond these scholars, we do not find any further penetration into the nature of the reality of the relationship between Creation and Redemption in Old Testament theology.[25] If for the sake of space we simply view the development, if any, of our post-modern

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25) We can easily employ the World Wide Internet today (Theological Research Exchange Network (www.tren.com) to survey the most recent works.) See for example Corey Keating, *Exegesis of Psalm 19*(Fuller Theological Seminary, 2001), where the young scholar understands that it is a piety and a natural theology that composed the song, following scholars such as L. C. Allen and T. Longman, III (*Biblica* 67 no. 4, 1986) and *How to Read the Psalms*,(Nottingham: IVP, 1988), respectively and Sheri L. Klouda, *The Dialectical Interplay of Seeing and Hearing in Psalm 19*, *ETS*-0337, following J. A. Barr, 'Do We Perceive the Speech of the Heavens: A Question in Psalm 19', the Psalms and Other Studies, ed. J. Knight, Cincinnati, 1990.

efforts to resolve the problem, we are merely exposed to a kind of stasis with our efforts, literary, historical, and theological. It seems that the impasses and dead-ends to which Professor Childs has tried to draw the attention of the next generation of exegetes remain very much in view, even upon our exegetical horizons, even with all of the sophistication of our modern methods of analysis. I believe that, unless we are able to take seriously the direction in which Torrance and Barth have attempted to point the Church and the Academy, we may have to live with again the splits between the Keygma and the Didache of the Word of God, between Biblical and Dogmatic hearing of the Word of the Lord, that have so plagued both the Church, the Seminary, and the University in our time. Unless we experience this kind of healing, the whole man for the wholeness of the One Lord God will escape our attention.

Here is my translation of Psalm 19:

To the Maestro, a Mizmor belonging to David:

The heavens recount the Glory of 'EL(God),
The sky[26] *the work of His Hands.*[27]
Day after day beats out the speaking,
Night after night shows forth the knowledge;

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26) Many translate 'firmament'. I follow Dahood. It is the deterministic dimension of the heavens above the earth that is in view.

27) I do not attempt to translate the chiastic parallelism of the Hebrew poetry. The parallelism is important, however, to the poems nuanced composition.

There is no speaking and there are no words

Without hearing their voice,[28]

Their orders go forth in all the earth

And their saying to the ends of the world.[29]

As for the sun— he has set a tent[30] *in them,*

So that it is like a bridegroom

going forth from his ready room,[31]

rejoicing like a mighty hero to run a race.

From the end of the heavens(is) his going forth,

Even his revolutions[32] *to their ends,*

And there is nothing hidden from his heat.[33]

The torah of the Lord is complete,[34]

Renewing life.[35]

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28) I read that the Glory of God and His Hands empower the heavens, the sky, and the earth to echo the God who is speaking with them, contra Craigie.

29) Knierim writes, "*The problem of the relationship of verse 4a with 4b consists, then, in the inexplicit relationship between the seemingly contradictory statements of the pair, rather than the assumption of a missing particle between them*"(p. 328). But the implication I believe is as transparent as the speaking of God and the Lord in both parts of the song. I read no contradiction in these verses.

30) Knierim refers to Kraus' translation as 'night quarters', the place of the sun at night (p. 330).

31) Dahood writes 'bower', some 'fortress', and some 'chamber'. It is that room from which the bridegroom appears for his wedding. I have coined a term in assonance with bridegroom.

32) Many write 'circuit'. It is the way the sun rises and sets that is in view, with its regular revolutions.

33) The metaphorical use of the sun is to be contrasted with the use of the sun made by the creation myths and legends about the sun and its god among other peoples of the Ancient Near East.

The testimonies of the Lord are faithful,

Making wise the simple.

The acts[36] *of the Lord are right,*

Making glad the heart.

The commands of the Lord are clear,[37]

Enlightening the eyes.

The fear of the Lord is clean,

Standing forever.

The judgments of the Lord are true—

They are righteous all together.

They are more precious than gold,[38]

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34) It is worth observing the six modes of the speaking of the Lord addresses the whole life of the man David is with God. The torah is life. The testimonies are wisdom in life. The acts make happy the heart. The commands enlighten the eyes. The fear makes him stand on solid ground. The judgments give him to stand before his Lord and God. The parallelism may allow us to reflect the nature of this man with the Creation where he had his existence.

35) Not 'soul'. Not Luther's '*Seele*'. Never is life(נפש) other than the soul of the body or the body of the soul in the Old Testament World.

36) The translations 'statutes' or 'precepts' are most common, but this is too juridical for what is being claimed here. These are implementations of the ordinances. The פקודי יהוה gladden the heart because they are right not merely propositions, but events in the world of the Torah. Luther's '*die Befehle*', enliven, animate, and is more to the point.

37) Septuagint reads *τηλαυγής* for ברה—'far-shining', contra Knierim and many who read 'warned', which is too much a Western juridical prejudice. The Syriac reads *gbb'*---pure, eminent, approved. The Septuagint reads *φυλάσσει*--- 'watch, guard, defend'. The Holy Scriptures published in Jerusalem(1989) translates 'enlightened'. The commands are like the shining of sun.

38) The parallelism between the two parts of the song may ask us to hear the way the sun is in God's Creation just as the way of the speaking of the Lord's will is the subject of David's petition.

More than much fine gold.
They are sweeter than honey,
And the flow from the honeycomb.
Also, your servant is illumed with them,[39]
A great reward for the one keeping them.

As for errors – who can discern them?
O from hidden cleanse me,
Even from the demons[40] *guard your servant---*
Do not let them reign over me.
Then I will be complete,[41]
And thus free from the great transgression.[42]

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39) זהר –(zahar) is a rare word translated 'warned' by Knierim with many. It is perhaps a Western juridical prejudice. The Septuagint reads φυλάσσει--- 'watch, guard, defend'. The Syriac reads nzdhr---having to do with illumination. I read with them and Brown, Driver, and Briggs, *Hebrew Lexicon* (1978) p. 264a.

40) סירו –(zedim) is plural, often translated 'presumptuous sins'. Knierim compares 'the insolent ones' to the 'mockers' in Psalm 1(p. 334) Dahood writes 'evil-doers'. I would no longer pretend it is possible to understand the Torah's opposition to sun gods, and so forth, without deliverance from demons.

41) With Knierim, I would read '*I will be complete*'(Cf. *Gesenius Hebrew Grammar*, Oxford, 1976, p. 180, where the Massoretic Text has employed a 'plene' of full writing of the imperfect.) The verb is cognate with תמם, as in 19:8. The Septuagint reads ἄμωμος--- 'without blemish' and implies being 'blameless' in the Levitical sense of the term, thus, the variant readings. The suggestion that, just as the Torah is complete so the eschatological David shall be complete, is correctly implicit. The condition of the psalmist's inner condition, with his errors and the hidden things, will not compel him to the great transgression because of the nature of the Speaking of God the Lord in His Creation and with His Torah, and so forth, for him.

May the speaking of my mouth
And the thoughts of my heart
May they be acceptable[43] *in your presence,*
O Lord, my Rock and my Redeemer!

I would argue that Psalm 19 possesses a unity that is bound up then prophetic power inherent in the worship of Israel and her Messianic Hope, a hope that is rooted in the ground of the history of Israel in her covenanted relationship with God the Lord among the nations in His Creation. It is in this relationship that she must live in the Presence of the Holy One, who is the Speaking God and Lord of His Creation and His People. Because of who He is the relationship between Creator and Redeemer as One. Because of who He is the relationship between Creation and Redemption is established. If there is no comparison to be made between the Creation and the Torah of Israel's Lord, if there is no 'natural theology', based in the Creation itself, to be posited between them, if there are no natural complementarities to be understood as belonging to them outside of the Rock and Redeemer He is, then what may we understand of the relationship? The pre-incarnate Word He is with His Creation and with His People substantiates the relationship in Psalm 19 by an

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42) Weiser 'grave transgression', Dahood 'great crime', Craigie 'great transgression', Luther 'grosser Missetat', '*gross mistake*', where we miss taking God the Lord as the Creator and Redeemer of David's song. Should this move us even behind Moses to the Fall of Man on mind of this David?

43) Syriac reads *ltsbbink*-- 'according to your will', which is all and only that which is acceptable to Him.

implication the space of which possesses a freedom that is bound up with the King David of the Ages. I do not believe there is anything deficient in his song, for it sings of the fulfillment in the relationship of both God and Israel among the nations in the Creation. The way across the chasm, the bridge across the abyss, the relationship that substantiates in the great divide, must be found or not upon the lips of Jesus Christ then: *This is what I told you while I was with you: Everything must be fulfilled that is written about me in the law of Moses, the Prophets, and the Psalms*(Luke 24:44). It is a relationship of the Grace and Truth(אמת חסד---Exodus 34:6, 2 Samuel 7:14-15) King David knew well. With the incarnation of the Speaking of this Word with us, the relationship has been secured. Time and the Eternity of the Lord God has been justified and sanctified. This is the One who is David's Rock(1 Samuel 2:2 and the Rock of Hannah's Thanksgiving Offering), who is the future of Israel's redemption. His song sings of this Speaking One as the embodiment of His Word with an apocalypse of the relationship in His promise in the world. What once the Speaking God and Lord implied in Psalm 19 has been made explicit with this fulfillment of His Wisdom and His Prophet Law with the world. What was once invisible in the pre-incarnate speaking of the Word of the Lord with the People of God has become visible as the Creator-Redeemer reconciling Israel's worship with Himself.

The Book of Psalms is no mere response of Israel to her God and Lord. He is her Rock and her Redeemer, her Messianic David with her Moses, made known, across all chasms, over

every abyss, as the champion of all divides, to His People in His Creation. He has determined with His Speaking to substantiate the relationship's form and contents that are implicit in Psalm 19. Professor Knierim is surely right with his focus upon it. The young scholar, Corey Keating surely does well to notice that the great C. S. Lewis, in his book entitled Reflections on the Psalms, could claim that Psalm 19 is 'the greatest poem in the Psalter, one of the great lyrics in the world'.[44] May we with the David of Israel's praise, the historical David, the eschatological David, the teleological David of Israel's prophetic vision of the Word of God, give thanks this Rock and this Redeemer of His People and Kingdom. May we be given that transparency of eye and that purity of heart under the sun that makes us able us to stand in His Presence and be delivered in the Day of the great Son of David, the surprise of God, the Lord God Jesus Christ, in whom our Creator and Redeemer delights!

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44) C. Keating, *op. cit.*, p. 3, where the young exegete is quoting from Craigie, p. 183.

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New Homiletical Theories[1]

Lim, Sung Jin(Ph.D.)

I. Introduction

There have been numerous theories introduced by American homeliticians in recent years. Many of those theories discuss the dynamic and creative movement for changes. One of the fundamental ideas of the new, contemporary movement is that there are a variety of methods of reasoning and communication.

Many contemporary American homileticians seek to replace or complement the deductive form of thinking, which thus far has characterized American preaching, with inductive, narrative, and other forms of thinking.

1) This article is quoted from my doctoral dissertation, A Study of Text-Guided Preaching in the Korean Church Context(University of Pretoria, 2008).

The purpose of this article is to briefly describe the traditional homiletical theory that considers preaching to be a means of interpreting and delivering the timeless biblical truth. I will conclude with a section on the importance of theoretical hermeneutics on preaching. The important idea that the hermeneutical process of interpreting a biblical text for a sermon involves from the outset a practical aim, a particular application, draws on their theoretical accounts of interpretation.

Ⅱ. Hermeneutic Understanding of Preaching

New understandings of preaching carry some unsolved issues. One is that they do not sufficiently account for the hermeneutic nature of the practice of preaching. Homiletical tasks, both the interpreting of the biblical texts and the shaping of sermons, are essentially a hermeneutic act. That is, they aim at making the ancient biblical texts meaningful to the present situation. What this means is that the present situation at least partly determines the meaning of the text.

When emphasizing the importance of hermeneutics, Rose points out two critical concerns of interpretation. She argues preaching as a hermeneutic role must consider the influence of both the multiplicity of meanings and the presence of self-interests. Rose has articulated these two critical concerns of interpretation. She asserts that "every reading of every text and every voice interpreted as belonging to God or Scripture is colored and textured by the personality, conditioned by the socialization and

vested with the interests of the interpreter"(1997, p. 80).

It is important to understand that interpretation is a matter of subjectivity; therefore, it bears the possibility of multiplicity. If every interpretation is at least partly determined by personal experiences, then every text engenders multiple interpretations. Rose is convinced that the aim of preaching is begetting multiple interpretations. "The preacher searches for meaning that makes life livable and, by the secret workings of the Spirit, grace-filled. This meaning is then submitted to the community of faith through the sermon for their answering meanings"(1997, p. 5).

The study of preaching as hermeneutic can be found in the work by Gadamer and Ricoeur more in depth. The reason is that the hermeneutic nature of preaching may be understood within the framework of philosophical or theoretical hermeneutics. H. J. C. Pieterse has discussed Gadamer's and Ricoeur's hermeneutics from a homiletic perspective(2001, chap 3). Pieterse is convinced that their notions of application are relevant to the homiletical-hermeneutic process, as they allow the process to start in the life situation of the preacher and the congregation(2001, p. 79).

1. Gadamer: Understanding as Application

Gadamer's Truth and Method is thought to be the masterpiece which contributed to philosophical discussion of hermeneutics. His account of hermeneutic understanding offers a new way of viewing application. In modern theology, understanding always happens before application. For instance, practical theology is viewed as application of theological

understanding to the concrete situations of life. "The theologian moves," Don Browning observes, "from revelation to the human, from theory to practice, and from revealed knowledge to application"(1996, p. 5).

However, Gadamer argues the opposite view. He believes that understanding always involves application. That is to say, "application is part of the process of understanding from the very outset." Jean Grondin explains Gadamer's account of the relationship between understanding and application.

> He follows Heidegger's intuition that understanding always includes self-understanding—indeed, self-encounter. Understanding, then, involves something like applying a meaning to our situation, to the questions we want answered. It is not the case that there is first a pure, objective understanding of meaning, to which special significance accrues when it is subsequently applied to our questions. We always take ourselves along whenever we understand, so much so that for Gadamer understanding and application are indivisibly fused. This can best be seen by means of a negative example, non-understanding. Whenever we cannot understand a text, the reason is that it says nothing to us or has nothing to say.(1994, p. 115)

Gadamer's idea can be also found in Browning's view of theology on hermeneutic understanding. According to Browning, "theology should be seen as practical through and through and at its very heart"(1996, p. 7). He believes that this is a result of taking seriously the claim made by Gadamer and others that "practical thinking is the center of human thinking"(1996, p. 8). Browning's

proposal is that our pursuit of theological understanding should begin with questions shaped by our communal practices.

> When a religious community hits a crisis in its practices, it then begins reflecting(asking questions) about its meaningful or theory-laden practices. It may take time to describe these practices so it can better understand the questions precipitated by the crisis. Eventually, if it is serious, the community must reexamine the sacred texts and events that constitute the source of the norms and ideals that guide its practices. It brings its questions to these normative texts and has a conversation between its questions and these texts. This community of interpreters will see its inherited normative sources in light of the questions engendered by its crisis. As its practices change its questions change, and the community will invariably see different meanings in its normative texts as its situation and questions change.(1996, p. 6)

Gadamer explains that understanding the meaning of a text has been translated homiletically by Pieterse. Within the practice of preaching, understanding or interpreting biblical texts always aims at their application to the present situations. "We interpret a biblical text," Pieterse writes, "for the purpose of composing next Sunday's sermon. Consequently application(or appropriation) enters it immediately"(2001, p. 76).

In addition to his understanding of the practice of preaching, Pieterse emphasizes that "application must be directed to a specific context in the present." If understanding involves a particular application, then understanding must occur differently

from one interpreter to another. It is Gadamer's major insight that meaning changes. "The altered context of every new reader affects his or her interpretation of the text, and hence the meaning attached to it. In principle, therefore, a text has an infinite number of meanings"(Pieterse 2001, pp. 74-75).

It is important to note that the congregation takes the same biblical text differently. Every reading of the same biblical text is motivated by a different situation or interest and consequently produces a different interpretation. On the basis of this, Rose proposes conversational preaching, in which a sermon is offered as a tentative interpretation that invites other interpretations. The preacher and his or her congregation have to learn to encourage different understandings and articulations of the gospel.

2. Ricoeur: Understanding and Objectivity

Following Pieterse' theory on the practice of preaching in relation to application, we will mainly focus on Ricoeur's notion of application or appropriation. Ricoeur's theory of interpretation extends and amends Gadamer's. Because of his emphasis on the involvement of the interpreter in the achievement of understanding, Gadamer's hermeneutics is often viewed as a version of relativism. Ricoeur believes that the hermeneutic process requires critical procedures in order to validate interpretations and to achieve mature understanding. Hermeneutics must incorporate a critical element to avoid relativism or subjectivism.

According to Ricoeur's Interpretation Theory(1976), he

agrees with Gadamer on the existential concept of appropriation or application. He says the application "remains the ultimate aim of all hermeneutics……. This goal is achieved insofar as interpretation actualizes the meaning of the text for the present reader"(pp. 91-92). Pieterse's explanation of Ricoeur's account of appropriation and understanding is quite helpful.

> Appropriation of the text is in fact a condition for discovering its meaning. Unless it is applied to the reader's own situation, the text has no meaning for that particular person. Applying a text to one's own circumstances does not mean 'adapting' it. On the contrary, application means letting go, as readers open themselves to the world presented by the text……. Understanding happens when readers receive the other, foreign 'self' of the text from its world which is presented to them. Application entails receiving and appropriating this new 'self' or property of the text, which makes you perceive your situation afresh, moves you to action, or makes you construct a new story in your own context from the story presented in the context of the text.(2001, p. 79)

Furthermore, Ricoeur asserts that one of the misconceptions of the existential appropriation has to do with the suspicion of a total mastery of the text by the reader(1976, 94). Gadamer's notion of application does in fact invite the objection that it places the meaning of the text under the power of the interpreter. Ricoeur tries to remove the suspicion by stressing "the disclosing power of the text."

> Far from saying that a subject already mastering his own way of being in the world projects the a priori of his self-understanding on the text and reads it into the text, I say that interpretation is the process by which disclosure of new modes of being—or if you prefer Wittgenstein to Heidegger, of new forms of life—gives to the subject a new capacity for knowing himself. If the reference of the text is the project of a world, then it is not the reader who primarily projects himself. The reader rather is enlarged in his capacity of self-projection by receiving a new mode of being from the text itself(1976, p. 94).

Ricoeur believes that appropriation is closely linked to critical evaluation. The interpreter, who confronts the proposed world disclosed in front of the text, may achieve mature understanding if he is prepared to give a critically explanatory account of himself. In other words, the subject, wanting to transform self-understanding by exposing his own self to the text, must engage in an "internal critique." An objective critique of the self, or a "critique of the illusions of the subject," or the "critique of ideology is the necessary detour that self-understanding must take if the latter is to be formed by the matter of the text and not by the prejudices of the reader"(1991, p. 88).

In a way, the critical evaluation of the self is accepted to be a necessary condition for attaining mature understanding. Another condition is validation of interpretations. Following Gadamer, Ricoeur contends that the hermeneutic process allows multiple interpretations. However, unlike Gadamer, Ricoeur stresses the need to critically evaluate competing interpretations.

He sees the need for some critical, evaluative procedures in the hermeneutic process. Ricoeur wants to incorporate some manner of objectivity in hermeneutics.

In this notion, Ricoeur maintains his view that a text may produce multiple interpretations. However, "it is not true that all interpretations are equal," he contends. By incorporating the "logic of validation," a theory of interpretation may "move between the two limits of dogmatism and skepticism"(1976, p. 79). Ricoeur underscores the possibility of a rational procedure.

> It is always possible to argue for or against an interpretation, to confront interpretations, to arbitrate between them and to seek agreement, even if this agreement remains beyond our immediate reach(1976, p. 79).

The hermeneutic process requires some kind of rationality in resolving the conflict between rival interpretations which is different from scientific rationality. It consists in "subjective probability." Ricoeur states:

> An interpretation must not only be probable, but more probable than another interpretation. There are criteria of relative superiority for resolving this conflict, which can easily be derived from the logic of subjective probability(1976, p. 79).

3. Homiletical Reflection

It is necessary to study Pieterse's account of theological

hermeneutics that draws on philosophical discussions of hermeneutics more in depth. Pieterse deals with hermeneutical themes from the perspective of preaching to the poor(2001, pp. 81-92). His four major points, however, are pivotal in any context of preaching.

First of all, Pieterse asserts that interpretation is application. His first point is that the preacher as interpreter confronts the Bible from a particular standpoint. So those preachers who are preaching to poor congregations must adopt the perspective of the poor. As Pieterse states, preachers "go to the Bible with a particular prejudice or bias—the prejudice or bias arising from one's own situation" and "will always approach the biblical text from the angle of their own situation"(2001, p. 81).

The stories in the Bible can be applied to the people of today. Pieterse shows that the poor can find a special, meaningful place in the text of the Bible(2001, pp. 82-85). The whole text—from the divine deliverance of an enslaved people in Egypt to the prophetic tradition of proclaiming God's judgment on the powerful who oppress the poor, a tradition that culminates in the mission of Jesus—reveals that "God champions and cares for the poor in a very special way." Hence it befits the followers of Jesus "to heed the clear message of God's special concern for the poor in the biblical witness."

Second, Pieterse argues that the preacher should experience the everyday life of the congregation as well; the preacher must inhabit the world of his or her congregation. To paraphrase Pieterse's words, the preacher must experience the situation of his or her congregation existentially. As the preacher

stands in front of a text and engages in a dialogue with it, he must voice the concerns and questions of his congregation. For when the preacher is interpreting a text for a sermon, he is doing it for the sake of his community and not for his own personal purposes.

His point is explicitly expressed in the following quotation. Pieterse contends that "the listeners to the sermon, the congregation, have a say in how the biblical word is interpreted for their existential situation"(2001, p. 85). In order to achieve "a better understanding of their Lord' s message for their specific circumstances" the listeners need to find various ways to communicate their questions and concerns with the preacher. Preachers must encourage and practice "a dialogical approach, with all the participants in the local congregation and the participants in the sermon joining in on an equal footing. Each contributes equally; no one dominates anybody"(2001, p. 86).

Third, the preacher must ask God for help for the interpretation. As the preacher engages in interpretation, he or she must seek what God is communicating to a particular situation by means of the text. Exegesis constitutes this stage of interpretation. Exegetical methods are pertinent in discovering the world of the Bible. Translation, the last stage in the interpretative process, is "a creative response to the meaning of the text that exegesis has produced"(2001, p. 90).

The preachers must understand that exegesis does not constitute a means of mastering the text. For the biblical texts are "pre-eminently open" and possess a "dynamic power which constantly seeks to speak a new, relevant and liberating

word"(2001, p. 91). So the preacher must respect the dialectic of understanding(the meaning of a text) and scientific analysis(of the text).

Fourth and last, when preaching, the preacher has to use language that the congregation can understand and relate to their own lives. In other words, the preacher must translate what God has said in the text in terms of the concrete situation of the congregation. Translation requires critical, creative thinking. The inscribed words of a biblical text must be reinterpreted imaginatively so that the text may "speak anew in a relevant, dynamic manner in the situation of the congregation"(2001, p. 89). Pieterse continues:

> But this translating activity, when the message of the text is preached in a novel way in the present situation, should adhere faithfully to what the text is saying……. Imaginative, relevant translation of a text for a sermon means inquiring hermeneutically into the intention of the text and then allowing it to progress dynamically to a new, liberating message in the present-day context in order to open up new existential possibilities: the scripturally fixed words of the text become a Word event all over again, a speech act with new, relevant meaning for the congregation's situation.

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chapter 07

Sources behind Lk 22:15-20

Song, Un Cheol(Ph.D.)

I. Introduction

This article seeks to identify sources drawn upon by Luke in his composition of the Last Supper account as shown in 22:15-20.[1] The first step to take is to compare major source-critical hypotheses and choose the one which best explains literary interrelations among the accounts of the Last Supper in the Synoptic Gospels. It follows to then apply it to Lk 22:15-20 to identify the sources behind Luke 22:15-20.

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1) Among variant readings of the Lukan account of the Last Supper, this article considers the longer form as shown on page 20 as original as the majority of modern textual critics and Lukan scholars do.

Ⅱ. Discussion

1. Three main source-critical hypotheses

There are three major source-critical hypotheses attempting to explain the literary interrelations among the Synoptic Gospels.[2] First, Griesbach hypothesis(GH, henceforth) claims that Matthew was written first(priority of Matthew). Luke used Matthew as an immediate source. Mark was written after, and in dependence upon both Matthew and Luke. Thus GH is also called Two-Gospel hypothesis(2GH, henceforth).[3]

Second, Two-Source hypothesis[4](2SH, henceforth) basically claims with some slight differences among proponents that Mark was written first(priority of Mark) and that Matthew and Luke

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2) The so-called 'Independence View' is ruled out of our consideration, because it is severely criticized and there are only few supporters of the view, if any. According to Ladd, it is "a completely uncritical view of the Gospels" which "regards them as four independence biographies of Jesus which intend to relate four supplementary accounts of the words and deeds of Jesus…… The three Gospels provide us, therefore, with three independent witnesses to the course of Jesus' ministry." George Eldon Ladd, *The New Testament and Criticism*(Grand Rapids: Eerdmans, 1967), p. 115.

3) The earliest proponent of this view is H. Owen, *Observations on the Four Gospels.* The theory was established in the scholarly community by J. J. Griesbach (see Griesbach, J. J. *Commentatio, qua Marci Evangelium totum e Matthaei et Lucae commentariis decerptum esse monstratur.* Jena: J. C. G. Goepferdt, 1789, 1790), and his student W. M. L. de Wette(*see. Lehrbuch der historisch-kritischen Einleitung in die kanonischen Bücher des Neuen Testaments* (Berlin: G. Reimer, 18262). During the nineteenth century H. E. G. Paulus, H. Saunier, F. Sieffert, K. R. Köstlin, and F. Bleek. The Tübingen scholars such as F. C. Baur and A. Schwegler and D. F. Strauss also supported this hypothesis.

independently copied Mark and commonly used Q, an additional saying source of Jesus, thus Mark being the middle term.[5]

Third and lastly, Mark without Q hypothesis(MwQH) claims that Mark was written first(priority of Mark). Matthew used Mark, and Luke used both Mark and Matthew as direct sources before him.[6]

Throughout the nineteenth century 2SH had competed

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4) Some critics call this hypothesis the two-document hypothesis, considering Q as a document. There are, however, others who do not consider Q as a document. Thus, we designate this hypothesis the two-source hypothesis (2SH).

5) This hypothesis was developed in the middle of the nineteenth century in Germany by C. H. Weisse(*Die evangelische Geschichte*, 1838), C. G. Wilke (*Der Urevangelist*, 1838), H. Z. Holtzmann(*Die synoptischen Evangelien*, 1863), and had been consolidated under the influence of scholars such as B. Weiss(*Die Quellen der synoptischen Überlieferung*. 1908), P. Wernle(*Die synoptische Frage*, 1899), and B. H. Streeter(The Four Gospels, 1936). Streeter's *The Four Gospel* is known as the best presentation in English of this point of view(cf. Tyson, J. B., "Source Criticism of the Gospel of Luke," in *Perspectives on Luke-Acts*, ed. Talbert Charles H.〈Edinburgh: T&T Clark, 1978〉).

6) This theory was first proposed by James H. Ropes(cf. *The Synoptic Gospels*. Cambridge, MA: Harvard University, 1935. pp. 66-73) and Morton Enslin (cf. *Christian Beginnings*. New York: Harper & Brothers, 1938. pp. 426-36) in the United States, and reinforced and advocated in the United America mainly by Austin Farrer(cf. "On Dispensing with Q," in *Studies in the Gospels*, ed. D. E. Nineham. Oxford: Basil Blackwell, 1955. pp. 57-88), John Drury(cf. *Tradition and Design in Luke's Gospel: A Study in Early Christian Historiography*. London: Darton, Longman and Todd, 1976, and Michael Goulder(cf. *Midrash and Lection in Matthew*. London: SPCK, 1974). And Recently M. S. Goodacre(cf. *The Case against Q: Studies in Markan Priority and the Synoptic Problem*. Harrisburg, PA: Trinity Press International, 2002) advanced and defended this hypothesis. Kloppenborg considers Goodacre's "*The Case against Q*" to be perhaps the best presentation to date of this hypothesis. Cf. "On dispensing with Q?," *NTS* 49(2003): p. 212.

with GH for scholarly ascendancy. The result is that by the end of the nineteenth century 2SH had drawn ahead. Since then the vast majority of New Testament scholars has adopted and presupposed it as a departure point of scholarly discussion on the text analysis of the Synoptic Gospels. In the recent decades, however, 2SH has been challenged especially by newly emerging GH.[7]

As there is no source-critical hypothesis unanimously accepted by New Testament scholars,[8] it is necessary to choose one of them which best explains literary interrelations among the accounts of the Last Supper in the Synoptic Gospels, instead of simply applying one of them to Luke 22:15-20.[9]

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7) W. R. Farmer's book, *The Synoptic Problem: A Critical Analysis*(1976), can be mentioned as a collection of telling criticisms of the 2SH.

8) This is echoed by Tyson that, after examining various pros and cons about 2SH, he rightly concludes with a skeptical view that it is difficult to avoid the conclusion that nothing convincing has emerged from this long and tortuous discussion on the literary interrelations among Synoptic Gospels. Joseph B. Tyson, "The Two-Sources Hypothesis: A Critical Apprais*al*," in *The Two-Source Hypothesis, A Critical Appraisal*, ed. Arthur J. Bellinzoni, Jr. and others(Macon, GA: Mercer, 1985), p. 438.

9) McKnight opines that there is presently no absolutely clear solution for the debate on the source-critical hypotheses. Nor the two-source hypothesis neither the Griesbachian hypothesis is without any objections. Scot McKnight, "A Generation Who Knew Not Streeter: The Case for Markan Priority," in Rethinking the Synoptic Problem, eds. David Alan Black and David R. Beck (Grand Rapids: Baker Academic, 2001), p. 95. Kloppenborg, after making clear that the 2SH is not a fact, but a merely hypothetical construct, echoes the same idea that all hypotheses remain open to discussion. Cf. "On dispensing with Q?: Goodacre on the Relation of Luke to Matthew," *NTS* 49 (2003): pp. 215, 236.

2. Methodology used to choose a source-critical hypothesis which best explain the literary interrelations involving Luke 22:14-23

In order to choose the hypothesis, the following steps are to be taken. First, each hypothesis argues for one of the Synoptic Gospels to have been written first. Both 2SH and MwQH claim the priority of Mark, while Griesbachians claim the priority of Matthew. In addition, Lindsey argues for the priority of Luke. If one can draw conclusion on the issue of the priority by comparing the synoptic accounts of the Last Supper, that is, if one can find which version of the Last Supper was first written, then(s) he would be able to narrow down the scope of choice.

Second, two following questions are to be asked separately: "Which source-critical hypothesis does best explain literary interrelations among the accounts of the Last Supper in the Synoptic Gospels?" and "which hypothesis' basic presuppositions are more supported by the Synoptic accounts of the Last Supper?"

3. Elimination of source-critical hypotheses based on the priority position taken by each hypothesis

It is necessary to set forth a proper method to determine literary priority or posteriority among Matthean, Lukan and Markan accounts of the Last Supper. Unfortunately, however, there is no scholarly agreement on the methodological issue.

Streeter suggests that the improvements and refinements of

the source material are the marks of literary posteriority.[10] This is echoed by form critics who advocate 'laws of tradition' that later traditions are marked by such things as increased length and detail.[11] While helpful, this, however, cannot be definite evidence for priority, since Griesbachians may claim that Mark chose to shorten Matthew's version in conflating Matthew and Luke.

A slightly detailed set of criteria used to determine literary priority and posteriority was set forward by W. R. Farmer: 1) in the Synoptic tradition, a Palestinian provenance is primary to a non-Palestinian provenance. This implies that the use of the Semitisms in a text can be an evidence for priority; 2) a version of a saying or narrative with an explanatory gloss is secondary to one without it; 3) the appearance of one gospel's redactional material in another gospel is an evidence of the priority of the former.[12] Since all the New Testament accounts of the Last Supper show Palestinian origin with their Semitisms, the first criterion suggested by Farmer is not particularly useful.

One of the decisive indications of priority is the presence of one author's literary peculiarities in another author's work. In this case the former is considered written first and the latter written afterward. Farmer agrees that the use of one gospel's

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10) B. Streeter, *The Four Gospels: A Study of Origen*(London: Macmilant, 1936), p. 162.

11) Sanders makes a strong rejection to such laws of tradition, claiming that there is insufficient evidence to establish 'laws of tradition' on the basis of either length, narrative detail or the number of Semitisms,……'(E. P. Sanders, *The Tendencies of the Synoptic Tradition*, SNTSMS 9(Cambridge: Cambridge University Press, 1969), p. 271.

12) Farmer, *Synoptic*, p. 229.

characteristically redactional phrasing or vocabulary by another gospel is indicative of the priority of the former.[13] For instance, if Matthew uses characteristically redactional phrasing or vocabulary of Mark, Mark is earlier than Matthew. According to Head, similar arguments were used by members of the Tübingen school, including E. Zeller in 1843 in supporting the Griesbach hypothesis, A. Hilgenfeld in 1850 in supporting an Augustinian position, and A. Ritschl in 1851 in supporting Markan priority.

Based on this scholarly agreement this article understands that peculiar style and redactional activities of a writer observed in the works of other authors are indications of the former's priority.

4. Priority discussion based on the peculiarities

One may notice that it is readily apparent that the Lukan narrative of the Last Supper is not written first, because Luke took Mark's structure and wording in his composition of the Last Supper account. Consequently, one finds no clues that Mark, or Matthew, drew on Luke. The Lukan peculiarities in his account of the Last Supper are not found in its Synoptic parallels. Therefore, even before applying the criterion, one may safely dismiss the Lukan account of the Last Supper from the literary priority discussion.

13) *Ibid.*, p. 228.

1) Markan peculiarities in the Matthean account of the Last Supper

The following Markan peculiarities are observed in the Matthean account of the Last Supper:

a) Markan impersonal verbs *ἐσθιόντων*(v. 22) and *ἐξῆλθον*(v. 26) are reproduced verbatim in the Matthean parallels.[14] Even though Matthew does not like impersonal verbs, he copied both of them from Mark. This phenomenon is not, however, repeated in the rest of his gospel; that is, Matthew provides subjects to the impersonal verbs in Markan parallels.[15] This shows that Matthew copied Mark and in doing so he copied even Mark's compositional peculiarity. According to the criterion previously adopted, this is a clear evidence for the priority of Mark over Matthew.

b) Two or more participles before or after the main verb is characteristic of Markan composition(cf. 1:31, 39, 40, 41; 3:5, 31; 5:26-27, 33; 6:41; 7:25; 8:6, 13, 23, 33; 9:24; 10:17, 50; 12:28; 13:34; 14:23, 45, 67, 15:1, 36, 46). Such a typical Markan phenomenon is manifest in his account of the Last Supper as well(*καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν* and *καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν*). While Matthew was heavily dependent on Mark in reproducing his own version of the Last Supper, he repeated this very Markan peculiarity—two or more participles

14) E. J. Pryke, *Redactional Style in the Marcan Gospel*(Cambridge: Cambridge University Press, 1978), p. 111.

15) Cf. Mk 1:22 and Mt 7:28; Mk 2:18 and Mt 9:14; Mk 3:32 and Mt 12:47; Mk 5:14 and Mt 13:34; Mk 5:17 and Mt 8:34; Mk 6:33 and Mt 14:13; Mk 6:54 and Mt 14:35; Mk 9:33 and Mt 18:1; Mk 10:2 and Mt 19:3; Mk 11:19, 21 and Mt 21:20; Mk 12:13 and Mt 22:15-16; and Mk 14:32 and Mt 26:30.

before or after the main verb—in 26:26(*Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦ ἄρτον καὶ εὐλογήσας ἔκλασεν*) and in 26:27(*καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν*).

This phenomenon, however, is not repeated in the rest of his gospel. When we observe the Matthean parallels of the Markan verses showing such phenomenon, i.e., two or more participles before or after the main verb, we can draw the conclusion that Matthew does not spare editorial efforts in order to avoid such a phenomenon in five different ways: 1) to separate participles before the main verb by intercalating the main verb between them(cf. Mk 1:40 and Mt 8:2; Mk 7:25 and Mt 15:22); 2) to reconstruct the sentence after transforming one of the participles into a finite verb(cf. Mt 12:46b and Mk 3:31b; Mk1:31 and Mt 8:15; Mk 8:6 and Mt 15:36; Mk 13:34 and Mt 25:14-15; Mt 15:1 and Mt 27:1-2); 3) to replace two or more participles with one participle either by choosing one participle in Markan parallels(Mk 1:41 & Mt 8:3; Mk 14:23 & Mt 22:27) or by substituting the participles with a new participle(Mk 8:13 and Mt 16:4b; Mk 8:33 and Mt 16:23; Mk 10:17 and Mt 19:16; Mk 12:28 and Mt 22:35; Mk 15:46 and Mt 27:59); 4) to omit either the whole verses containing two or more participles before or after the main verb(Mk 10:50; 5:33; 8:23) or the parts of the verses(Mk 3:5 and Mt 12:12-13; Mk 9:24 and Mt 17:18; Mk 14:67 and Mt 26:69b)

There are several cases, however, that Matthew places two or more participles before or after the main verb. First, Mt 1:39 holds three participles after the main verb and similarly Mt 27:48 holds four participles before the main verb. In both verses, however, Matthew avoids parataxis of participles by inserting kai.

before the participles. This suggests that Matthew makes every editorial effort to avoid two or more participles before or after main verbs. When it is unavoidable, however, he uses kai.. Thus Matthean kai. is the last resource used to avoid the parataxis of participles. When the source has two or more participles before or after the main verb, Matthew tends to reduce the number of the participles employing one of the methods above mentioned. When it is unavoidable, however, he seems to insert kai. before each participle. Thus, such Matthean kai. is an evidence for posteriority. The very kai. is found in both Mt 26:26 and 27, which is, in my view, the evidence for posteriority.

Second, Mt 9:20 has two participles before the main verb. This can be easily explained away, when one notes that its Markan parallel(5:26-27) holds six participles. This implies that Matthew tried to reduce the number of the participles before the main verb as many times as he could.

Third, Mt 14:19 has two participles before the main verb. This is very rare or the only exceptional case where Matthew allows two participles before the main verb.

In short, the Markan redactional phenomenon, two or more participles before or after the main verb, is found in his narrative of the Last Supper as well(14:22, 23). The same phenomenon is also found in the Matthean narrative of the Last Supper(26:26, 27) but is not in the rest of Matthean Gospel only with few exception such as Mt 14:19. This, therefore, is a strong evidence for the priority of Mark.

2) Matthean peculiarities in Mark

If one can find Matthean peculiarities in the Markan account of the Last Supper, but not in the rest of Mark's gospel, this makes a strong case for the priority of Matthew. The following peculiarities of Matthew in the Mark's account of the Last Supper are observed.

First, it is asyndeton of finite verbs. Despite Matthew's fondness for participles, asyndeton consisting of finite verbs remains a prominent feature of his Greek. One may observe it in Mt 26:26(λάβετε φάγετε). This is not repeated, however, in the Markan narrative of the Last Supper; he inserts καὶ between ἔδωκεν and εἶπεν(14:22), and between ἔδωκεν and ἔπιον(14:23).

Second, ἄρτι(Mt 26:29) is characteristic of Matthew. It is not repeated in its Markan parallel, however. Third, similarly, πατρός μου(Mt 26:29) is characteristic of Matthew. However, it does not occur in its Markan parallel. Fourth, περὶ(Mt 26:28) may reflect his style or his peculiar Greek throughout stamped by Septuagintisms.[16] Such περὶ, however, is not found in its Markan parallel. Instead, Mark uses ὑπὲρ(14:24).

Fifth, Matthew avoids paratactic construction with the insertion of καί (26:26 - λαβὼν ὁ Ἰησους ἄρτον καὶ εὐλογήσας 26:27 - λαβὼν ποτήριον καὶ εὐχαριστήσας).[17] This peculiarity is not repeated in Mark(14:22 - λαβὼν ἄρτον εὐλογήσας 14:23 - λαβὼν τὸ ποτήριον εὐχαριστήσας). Sixth, Matthew has a preference for parallelism.[18]

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16) W. D. Davies, and Dale C. *Allison, Jr. A Critical and Exegetical Commentary on The Gospel According to Saint Matthew*, vol. 3(Edinburgh: T&T Clark, 1997), p. 474. Cf. Ulrich Luz, *Matthew* 1-7, a Commentary (Edinburgh: T&T Clark, 1989), p. 49.

17) Ulrich Luz, *Matthew* 1-7(Edinburgh: T & T Clark, 1989), p. 51.

This is reflected in the parallelism between 26:26 and 27. Davies claims that by adding the second *καὶ* as well as *λέγων* in v. 27a, Matthew enhances the extensive parallelism between vv. 26 and 27.[19] Although a parallelism in Mark 14:22-24 is observed, it is looser than that of Matthew 26: 26-27.

Seventh, the temporal *ἀπὸ* is characteristic of Matthew(Matthew 23 times, Mark 2 times, and Luke 12 times). This, however, is not shown in its Markan parallel(14:25). Eighth, *λέγων* before direct discourse in Mt 26:17 is characteristic of Matthew(Matthew-112, Mark-33, Luke-92).[20] This, however, is not repeated in Mark 14:23. Ninth, *ἕως* in Mt 26:29 is also characteristic of Matthew.[21] This appears in Mk 14:25 and fourteen times more in the same Gospel. Thus, it does not constitute evidence for the Matthean priority.[22]

All these lead to a conclusion that the clear peculiarities of Matthew in his account of the Last Supper are not observed in its Markan parallels. This, according to the criterion adopted by the present work, does not suggest the priority of Matthew in the triple tradition of the Last Supper.[23] Therefore, one may eliminate GH from our discussion, and focus on 2SH and MwQH, that hold the priority of Mark.

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18) *Ibid.*

19) Davies, *op. cit.*, pp. 471-472.

20) R. H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Eerdmans, 1982), p. 642.

21) Davies, *op. cit.*,. pp. 76-78.

22) It appears 48 times in Matthew and 15 times in Mark.

5. Which source-critical hypothesis does best explain literary interrelations among the accounts of the Last Supper in the Synoptic Gospels?

One may point to seven agreements between Matthew and Luke against Mark: ① both have a temporal qualifiers(ἀπ' ἄρτι in Mt 26:29; ἀπὸ τοῦ νῦν in Lk 22:18), ② both put περὶ πολλῶν(Mt 26:28) and ὑπὲρ ὑμῶν(Lk 22:20) in the same place, after τὸ, ③ both drop the adverb ἀμήν in Mk 14:25 and adds δὲ(Mt 26:29) ορ γάρ(Lk 22:18), avoiding Markan asyndeton. And both put them at the same place, after λέγω, ④ both omit οὐκέτι in Mk 14:25, 5)

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23) In addition one may cite the following against the priority of Matthew in the triple tradition of the Last Supper. ① In the perspective of the Matthean priority, Mark omits φάγετε, λέγων and εἰς ἄφεσιν ἁμαρτιῶν in copying respectively Mt 26:26, 27, and 28. And he adds εἶπεν αὐτός ὅτι, and οὐκέτι in Mk 14:24 and 25. If Matthew is first-written and Mark drew upon Matthew, these additions and omissions can be hardly explained away. Did Mark omit φάγετε, λέγων and εἰς ἄφεσιν ἁμαρτιῶν in order to save the space for εἶπεν αὐτός, ὅτι, and οὐκέτι, which are, in general, theologically less significant than the formers? Or is Mark not interested in the vicarious sacrificial death of Jesus for the remission of sins, or is Mark indifferent in the relationship between Jesus' death and the forgiveness of sins in the rest of his gospel? Before we find convincing explanation for this, we can hardly accept the priority of Matthew in the synoptic narratives of the Last Supper. ② Mark prefers καὶ to δὲ, or γάρ. He uses kai. more than any other synoptic gospel writers. It is very well known that kai. reflects Semitism (ו) and that replacing kai. with de, often makes for better Greek. The next question, then, would be: why did Mark choose less polished conjugation καὶ instead of δὲ, or γάρ After all, the gospel of Mark is characterized by the awkward Semitisms throughout it. The proponents of the Matthean priority need to give proper answer to the Markan preference for the awkward Semitisms over the polished Matthean conjugations.

both change the Markan finite nerb εἶπεν followed by καί.(14:24) to a participle, λέγων(Mt 26:27 and Lk 22:20), 6) both drop the recitative o[ti in Mk 14:25(Mt 26:29; Lk 22:18), 7) both change kai. εἶπεν αὐτός in Mk 14:24 to λέγων(Mt 26:27; Lk 22:20).[24] In summary, there are Matthew and Luke's minor agreements against Mark in order, addition and omission.[25]

For the minor agreements, Streeter, a proponent of 2SH, explains that each one is the result of either coincidence generated in the process of improvement of Mark's style and grammar or corrupt readings of MSS, due to assimilation of parallels between Matthew and Luke or to minute errors in the text of Mark.[26] Following Streeter, the proponents of the hypothesis often said that agreements in omission resulted from Matthew and Luke's common desire to reduce Mark's verbosity and that substantial agreements between Matthew and Luke had other motives such as showing increased respect for Jesus and the disciples.

Many scholars, however, have felt that the minor agreements require radical revision of the literary dependence theories or elaboration of new theories. Thus, the later proponents of 2SH developed the Proto-Mark(an earlier version of

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24) Frans Neirynck, *The Minor Agreements of Matthew and Luke against Mark with a Cumulative List*(Leuven: Leuven University Press, 1974), pp. 171-214.

25) One of the main points against the MwQH is that Luke shows no knowledge of Matthew's additions to Mark in the triple tradition. This, however, is not true at least in the triple tradition of the Last Supper. As we have seen, Luke knew and copied Matthean addition, the temporal qualifier in Mt 26:29.

26) Streeter, *Four*, p. 153.

our Mark) and Deutero-Mark(a later improved version of our Mark) theory to explain the minor agreements in omission and addition; Matthew and Luke agree each other in omissions of Mark's material, because both copied Proto-Mark. Both agree in additions, because they copied the Deutero-Mark. And both agree in order, because they copied a different version of Mark from our Mark, either earlier or later.

In view of this article, however, this explanation is too theoretical without solid foundation of evidence. In the shorter reading of the Last Supper there are agreements in both omission and addition. This implies that Luke had before him both the primitive and improved versions and sometimes he chose to draw upon the primitive version and other times, the improved one. Although this is not impossible, it sounds odd; if Luke did have both versions, he would have been inclined to draw constantly upon a better version, instead of changing source for each verse.[27]

Considering MwQH, however, Matthew and Luke's agreements in the triple tradition do not constitute a problem. Rather, they are clearly explained; since Luke has Matthew as one of direct sources available to him, Luke may easily agree with Matthew against Mark. With the perspective of MwQH, it can be said that Luke took the Markan version as the framework of his

27) Sanders is also skeptical about the argument of the proponents of the 2SH, telling that 'the minor agreements are too many and too substantial to be explained away……the 2SH, then, must maintain the independence of Matthew and Luke—against the strong evidence that one knew the other' (Sanders, p. 91)

account and added new elements in the Matthean version to make it completer. In conclusion, MwQH more convincingly explains the minor agreements between Matthew and Luke against Mark than 2SH, at least, in relation to the accounts of the Last Supper in the Synoptic Gospels. Thus it follows that comparison of the Lukan account of the Last Supper with other accounts of the Last Supper in the Synoptic Gospels supports MwQH more than 2SH.

6. Which hypothesis's presuppositions are supported more by the Synoptic accounts of the Last Supper?

One of the main presuppositions of 2SH is that Matthew and Luke copied Mark independently. Therefore, Luke and Matthew agree with each other in the triple tradition only when Mark is present, with very minor exceptions. As we have observed previously, however, this is not supported by the Synoptic accounts of the Last Supper. The presence of the five minor agreements in the Matthean and Lukan accounts of the Last Supper against Mark's render 2SH suspicious.[28]

After rejecting Q, Farrer, a proponent of MwQH, claims that "St. Matthew will be seen to be an amplified version of St. Mark, based on a decade of habitual preaching, and incorporating oral material, but presupposing no other literary

28) Sanders eloquently claims that the minor agreements between Matthew and Luke against Mark in the triple have always constituted the Achilles' heel to the 2SH(Sanders, p. 67).

source beside St. Mark himself. St. Luke, in turn, will be found to presuppose St. Matthew and St. Mark,……"[29] One of the basic presuppositions of Farrer's hypothesis is that Luke copied both Mark and Matthew. This suggests that Mattheanisms, peculiarities of Matthew's own editorial or redactional activity, in Luke be one of the pivotal tests for the validity of this hypothesis. That is, if there are Mattheanisms in Luke, one has a strong case for MwQH.

First, one may identify the following Mattheanisms in the Matthean account of the Last Supper: ① λέγων(Mt 26:27) - The λέγων before direct discourse one of the preferred vocabulary of Matthew.[30] The same vocabulary and usage as Matthew's are found in Lk 22:20. ② ἀπ(Mt 26:29)—The temporal ἀπὸ is Matthew's preferred vocabulary, which is used 23 times in Matthew, 2 times in Mark, and 12 times in Luke.[31] It can be said that Luke copied the temporal qualifier from Mt 26:29, altering ἄρτι to τοῦ νῦν.[32] The two Mattheanisms found in the Lukan account of the Last Supper argue in favor of MwQH over 2SH. Now, it is necessary to apply MwQH to Luke 22:15-20 for the identification of its sources.

7. Source-critical analysis of Lk 22:15-20 from the perspective of MwQH

29) Farrer, "Dispensing," pp. 55-88.

30) Luz, *Matthew*, p. 61.

31) *Ibid.*, p. 55.

32) Luke uses νῦν 39 time, 14 times in his Gospel and 25 times in Acts, but never ἄρτι. This implies that when he brought the temporal qualifier from Matthew, he changed the Matthean ἄρτι to νῦν.

MwQH explains that Mark was written first, then Matthew copied Mark, and Luke copied both with preference for Mark over Matthew. As a result Luke often agrees with Mark against Matthew, seldom with Matthew against Mark. Sometimes Luke went on his own way, and this initiative of Luke as an author resulted in agreements between Matthew and Mark against Luke.[33] This understanding of literary dependence among Synoptic Gospels limits the sources available to Luke as follows: Mark, Matthew, the Old Testament, and earlier traditions of Jesus but neither Q nor L.[34]

Based on this view, the following sections seek to identify the sources of Lk 22:15-20. In order to make easy source-identifying work, it is necessary to subdivide the Lukan account of the Last Supper(22: 15-20) as follows:

15a - *καὶ εἶπεν πρὸς αὐτούς*
15b - *Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν*
15c - *πρὸ τοῦ με παθεῖν*
16a - *λέγω γάρ ὑμῖν*
16b -*ὅτι οὐ μὴ φάγω αὐτο*
16c -*ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ*
17a - *καὶ δεξάμενος ποτήριον εὐχαριστήσας*
17b - *εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτούς*

33) Farrer, 85. M. D. Goulder, *Midrash and Lection in Mattheu*(London: SPCK, 1974), p. 452.

34) Goulder holds that the sources of Luke are Mark, Matthew, the Old Testament, new material of his creation. He rejects Q and L as sources of Luke. Cf. Goulder, *Luke*, pp. 22-23.

18a - λέγω γάρ ὑμῖν [ὅτι] οὐ μὴ πίω

18b - ἀπὸ τοῦ νῦν

18c - ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

19a - καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων,

19b - Τοῦτό ἐστιν τὸ σῶμά μου

19c - το ὑπὲρ ὑμῶν διδόμενον

19d - τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

20a - καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων,

20b - τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου

20c - τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

While writing his Gospel, Luke alternates between large blocks of Markan and non-Markan materials. This tendency persists from the beginning through Luke 22:13.[35] From 22:14 onward, however, this tendency falters. In the Lukan narrative of the Last Supper(22:15-20) the Markan and non-Markan materials are so interwoven that the source-identifying work turns out to be complicated. In a text consisting of 6 verses such as Luke vv. 15-20, Luke seemed to draw upon more than two sources, taking Mark as the main source among them.[36]

Firs of all, for vv. 15-18, in particular, it is not easy to identify its source, since the verses constitutes a literary unit

35) For the overall distribution of Markan and non-Markan materials in the Gospel of Luke, see Jeremias, Eucharistic, pp. 97-8.

36) Fitzmyer claims that Luke has been inspired by the Markan account in writing his account of the Last Supper. Fitzmyer, *Luke X-XXIV*, p. 1386.

where the most active compositional and redactional activities of Luke[37] in his account of the Last Supper are found.[38] Nonetheless, one may try to identify the sources based upon not only word statistics and stylistic observation, but also the contents of vv. 15-18.

The expression, 'to identify based upon the contents' means that the source-identifying effort is to be directed not only toward its Synoptic and Pauline parallels but also to the whole Passion Narrative in the Synoptic gospels. This article takes into consideration the possibility that the unit(vv. 15-18) may be drawn upon or originated from not only its Synoptic or Pauline parallels but also the whole Passion Narratives in Mark that contain similar or related contents.[39]

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37) I adopt Fitzmyer's distinction between 'composition' and 'redaction.' He defines composition as 'verses [Luke] wrote to present the story about Jesus and the sequel thereto in the form that he was interested in' and redaction as 'the editorial modifications of source-material that Luke had taken over.' Cf. *Luke I-IX*, p. 85.

38) After observing two parallelisms in vv. pp.15-18 (between 15f. and 17f. marked by the presence of *λέγω γὰρ ὑμῖν* and *ἕως ὅτου* in 16 and 18 and between 15f. and 17f: the double reference to the kingdom], Taylor claims that vv. 15-18 form a literary unit (cf. *Passion*, pp. 49-50). This is echoed by Soards that the parallels between the structure of vv. 15-16 and vv. 17-18 hold the four verses together as a unit. (Soards, 50). Fitzmyer also claims that vv. 15-18 are clearly marked by a parallelism, vv. 15-16 and vv. 17-18 (in each case, the second verse supplies a reason, introduced by "For I tell you," and relates what is being done to the kingdom of God, understood eschatologically, and thus forming a literary unit (cf. Fitzmyer, *Luke X-XXIV*, p. 1389). Luke reproduces with his own words a substance of his source. Nolland agrees that Luke frequently reproduces in Lk 22: 15-18 the substance of a source, using a good deal of his own language. Cf. Nolland, p. 1043.

The sources of each part of Luke 22:15-20 are identified as follows. V. 15a is probably composed by Luke under Septuagintal influence.[40] The construction, *πρός* accusative after a verb of speaking, is a Septuagintism. As one can see, this construction often occurs in OT translations(e.g. Gen 19:5; Exod 7:1, 8; Lev 12:1; Num 1:1; Deut 2:17; Judg 9:1; 1 Sam 11:14; 2 Chr 10:14; Ezek 37:11; Dan 3:36; Bel 34). Thus it is almost certain that Luke was under Septuagintal influence and wrote v. 15a(cf. the phrase, *ἐπιθυμίᾳ ἐπεθύμησα*(v. 15b), a Septuagintism also. Cf. LXX Gen 31:30).[41]

V. 15b is also Luke's own composition. Luke wrote it in response to Mk 14:12 where his disciples asked to Jesus, 'where do you want(*θέλεις*) us to go and prepare the Passover meal(*φάγῃς τὸ πάσχα*)?[42] In v. 15b Lukan Jesus answers the disciples' question, 'With desire have I desired(*ἐπεθύμησα*) to eat the Passover(*φάγῃς τὸ πάσχα*) with you.' The Markan *θέλεις*(14:12) has been strengthened into *ἐπεθύμησα*[43] Luke adds *μεθ' ὑμῶν* derived from Mt 26:29. Thus, v. 15b is the result of Luke's compositional activity in view of Mk 14:12.

Similarly v. 15c also is originated from the opening words of Jesus at the Markan supper, 'One of you will betray me…… The Son of Man must go……'(Mk 14:18-21). That is, Luke compresses

39) See, e.g., source-critical discussions on v. 15b and c.

40) Fitzmyer, *Luke I-IX*, 114-116; Nolland, 1049; Soards, p. 54.

41) For the Septuagintisms in Luke, see Fitzmyer, *Luke I-IX*, pp. 114-116.

42) According to Goulder, all the Paschal references in Mark are in the Preparation paragraph and, therefore, Luke clarifies his predecessor's text, drawing partly on the preceding Marcan matter. Cf. Goulder, *Luke*, p. 724.

43) *Ibid.*,

Mk 14:18-21 into the four words in v. 15c, using his favorite word παθεῖν(Matthew 1/ Mark 1/ Luke 9) and πρὸ τοῦ + infinitive, paralleled at Lk 2:21 and Act 23:15.[44] Therefore, we can say that v. 15c is Luke's composition originated from Mk 14:18-21.

v. 16, 17 and v. 18 are originated from Mk 14:25. Differently from Mark and Matthew who link only the cup with the kingdom of God(Mk 14:24-25; Mt 26:28-29), Luke strengthens the link with the twofold connections; he connects τοῦτο τὸ πάσχα with the kingdom of God(vv. 15-16) and τὸ ποτήριον with the kingdom of God(vv. 17-18). With this, Luke creates the twofold links between the two main elements of the paschal meal with the kingdom of God, resulting in a strengthened eschatological prospect in the narrative of the Last Supper. Such a strong eschatological link is further made by the similar structure of v. 16 and v. 18:

v. 16 - λέγω γάρ ὑμῖν ὅτι οὐ μὴ φάγω …… ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

v. 18 - λέγω γάρ ὑμῖν [ὅτι] οὐ μὴ πίω …… ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

In this structural similarity one can see Luke's concern to make parallels between v. 16 and v. 18 so that the link between the Paschal meal and the kingdom of God gets strong. It seems that Luke, with the redactional goal to emphasize the link, reworked and expanded Mk 14:25 into vv. 16 and 18. In doing

44) *Ibid.*

so, Luke uses words and expressions in Markan and Matthean sources(Mk 14:23a and 25, and Mt 26:29) and his compositional skill to produce the literary unit in vv. 15-18. The following steps are supposed to be taken by Luke.

1) He draws upon Mk 14:25a(*ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω*) for Lk 22:16ab(*λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτο*). Here he alters *'αμὴν* to *γὰρ*.[45] Also he changes *πίω* to *φάγω*, adding the corresponding pronoun auvto, which indicates *τοῦτο τὸ πάσχα* in v. 15b. Thus, fa,gw auvto is the result of Luke's redactional activity. The source of 16ab, thus, is Mk 14:25a.

2) Luke also draws upon Mk 14:25b(*ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλεια τοῦ θεοῦ*) for v. 16c(*ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ*). Here he substitutes *ἕως τῆs ἡμέρας ἐκείνης ὅταν* for his favorite temporal conjunction *ἕως ὅτου*(cf. v. 18c). In addition he modifies Mk 14:25b, originally said in relation to the cup, in the way that it fits *τοῦτο τὸ πάσχα*(v. 15b). *πληρωθῇ* is Lukan addition, emerged in the process of edition that leads to a paralleled structure between v. 16 and v. 18.[46] Thus, the source of v. 16c is Mk 14:25b, which Luke reworked into a paralleled structure in v. 16 and v. 17.

3) One can see Lk 22:17a's strong dependence(*καὶ δεξάμενος*

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45) Luke prefers *γὰρ* to *ἀμὴν* Luke uses *ἀμὴν* only six times in both of his writings, while Matthew thirty one times and Mark fourteen times. Luke used *ἀμὴν* very limitedly.

46) Nolland also observes the parallelism between v. 16 and v. 18.1) the shared *λέγω γὰρ ὑμῖν* the paralleling of *φάγω* and *πίω* the common use of the emphatic use of the emphatic negative future with *οὐ μή ἕως* "until," and "kingdom of God."—and points to the intimate literary relationship between them: v. 16 is clearly a version of Mk 14:25. Cf. Nolland, 1050.

ποτήριον εὐχαριστήσας) on Mk 14:23a(καὶ λαβὼν ποτήριον εὐχαριστήσας). Goulder insightfully suggests that Luke uses δεξάμενος as a variation for Mark's λαβὼν in view of the coming λάβετε.[47]

4) V. 17b has no evident parallel to Mark. Soards claims that since vv. 17a-18c have rough parallels to Mark 14:23 and 25 and thus may be a thorough reworking of Markan material, v. 17b can be said to originate from Mk 14: 23, 25.[48] Although his argument is feasible, it is not totally satisfactory, a more specific source needs to be sought.

Both Plummer and Nolland point to the possible relation between Mk 14:23/Mt 26:27 and v. 17b.[49] Evans claims that διαμερίσατε is due to Luke on the ground that the only other NT instance of the verb in the active is in Acts 2:45.[50] διαμερίζω is one of Luke's favorite words.[51] Marshall maintains that διαμερίζω is Lucan.[52] Schürmann, after recognizing the difficulty in identifying Luke's editing process, mentions the possibility of Luke's own creation of diameri,zein.[53]

All these suggest that Luke reworked ἔπιον ἐξ αὐτου παντες in

47) Goulder. Luke, p. 725.

48) Soards, p. 38.

49) Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to S. Luke*, 5th ed.(Edinburgh: T & T Clark, 1964), 495. Cf. Nolland, p. 1051.

50) C. F. Evans, *Saint Luke*, TPI New Testament Commentaries(London: SCM, 1990), p. 786.

51) Luke - 5 times only in his Gospel, Mk - 1 time, Mt - never.

52) I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Tex*, The New International Greek Testament Commentary (Exeter: The Paternoster Press, 1978), p. 798.

53) Schürmann, *Paschamahlbericht*, pp. 31-32.

Mk 14:23 into an imperative sentence(v. 17b) using his favorite word and highlighting the fact of mutual distribution.[54] Therefore, one may point to Mk 14:23b(ἔπιον ἐξ αὐτοῦ πάντες) as the source of v. 17b.

5) The source of v. 18ac is almost certainly its Markan parallel(14:25) rather than its Matthean parallel(26:29), since there is no Matthean tou,tou and Mattheanism such as βασιλείᾳ τοῦ πατρός μου. Luke, however reproduced the Matthean temporal qualifier 'απ' ἄρτι(Mt 26:29), altering ἄρτι to νῦν, his favorite vocabulary.[55] Thus, the source of 18b is Mt 26:29.[56]

6) ἡ βασιλεία τοῦ θεοῦ ἔλθῇ is a standard expression, occurring in the Lord's Prayer(Lk 11:2) and at Lk 17:20. Thus, Luke seems to have followed a standard expression in choosing ἔλθῃ in v. 18c. Therefore,. one can say that the source of v. 18b is Matthew 26:29 and the source of vv. 16, 17 and 18 is Mk 14:23 and 25.

Now, the source of v. 19 is twofold: Mark14:22 and the Eucharistic tradition similar to 1 Cor 11:24.[57] The verbatim agreements between v. 19a and Mk14:22–7 out of 9 words in v.

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54) Plummer, 495. He holds that διαμερίσατε followed by εἰς ἑαυτούς expresses more strongly than its middle participle the fact of mutual distribution. Schürmann is against that Luke has changed a narrative sentence into a direct speech on the ground that Luke tends to get rid of direct speeches (Schürmann, *Paschamahlbericht*, p. 31). In my view, however, this Lukan text is a liturgical text where frequent uses of direct speech are possible. Thus we can reject Schürmann's argument.

55) Luke does not use ἄρτι a single time in his writings. Instead, he prefers νῦν using it in total 39 times in his Gospel and Acts.

56) Goulder claims that Luke puts his favored ἀπὸ τοῦ νῦν for Mark's οὐκέτι Cf. Luke, p. 726. When we take into consideration that Luke had not only Mark but also Matthew as his sources according to the Farrer's hypothesis, it is more likely that Luke redacted Matthean avpV a;rti into ἀπὸ τοῦ νῦν

19a agree with Mk 14:22–and the fact that Matthean peculiarities, such as *καὶ* before a participle and *δοὺς τοῖς μαθηταῖς* are not found in v. 19a suggest Mk 14:22 to be the source of Lk 22:19a.

The source of v. 19b seems to be either Mk 14:22(*τοῦτό ἐστιν τὸ σῶμα μοῦ*) or the tradition similar to 1 Cor 11: 24(*τοῦτό μού ἔστιν τὸ σῶμα*). In view of this work, it may be Mk 14:22 rather than the other source, since the word order of Mk 14:22 is identical to v. 19b. Further, it is more probable that Luke, who drew upon Mark for v. 19a, continued to depend on Mark for v. 19b as well, rather than that he drew upon Mark for v. 19a and changed his source to an Eucharistic tradition similar to 1 Cor 11:24 for v. 19b.[58]

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57) Jeremias claims that Luke need not have known 1 Corinthians to have written 22:19b-20. It is more natural to explain the agreement between Luke and Paul by church tradition(Jeremias, Eucharistic, p. 156) Further, he definitely rules out the possibility that Luke knew 1 Cor 11:23-25; According to him, the literary dependence of the longer text on Paul is directly excluded by the observation that it exhibits two deviations from Paul: 1) the absence of the copula(cf. Lk 22: 20 (*λέγων τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι μοῦ*) and 1 Cor 11: 25 (*λέγων τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι*); 2) the absence of the second command to repeat the rite. Cf. Jeremias, p. 156. Also Fitzmyer claims that there is no evidence that Luke had ever read any of Paul's letters. Thus, Luke does not depend on the Pauline parallel for Luke 22:19-20……The Pauline parallel gives evidence only of a pre-Lucan source used by Luke. Cf. *Luke I-IX*, p. 28 and *Luke X-XXIV*, p. 1387. Nolland agrees with Fitzmyer, claiming that for vv. 19-20 Luke clearly draws on a tradition that has a family likeness to that which we find in 1 Cor 11:23-26 and also Mark. Cf. *Luke X-XXIV*, p. 1044; Cf. Schürmann, *Einsetzungsbericht*, p. 36-39, 69-72).

58) Fitzmyer echoes that v. 19b is derived from Mark 14:22b(*Luke X-XXIV*, p. 1399). Interestingly Soards gives priority to Mark when Luke's parallel is found both in Markan and non-Markan sources on the ground that Luke takes Mark as the major source for his work. Cf. Soards, p. 20.

The source of 19c seems to be the tradition similar to 1 Cor 11:24(τὸ ὑπὲρ ὑμῶν). This participial phrase is not found in either the Marcan or Matthean parallels. 1 Cor 11:24, however, has a similar form. This suggests conclusion that Luke derived v. 19c from the similar tradition to 1 Cor 11:24, and added dido,menon, which correctly goes with 'my body' to balance with *ἐκχυννόμενον* in 20c.

In v. 19d, Luke's dependence on 1 Cor 11:24(τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν) is so plain that there should be no dissenters. In summary, one can say that Luke drew upon both Mark for v. 19ab and the tradition similar to 1 Cor 11:24 for his v. 19cd. Thus, v. 19ab is a clear reworking of Mk 14:22. Similarly v. 19cd is a clear reworking of 1 Cor 11:24.

The source of v. 20ab is supposed to be the similar tradition of 1 Cor 11:25. Luke, however, altered ἐμῷ to mou in order to make parallel relationship between v. 19bc and v. 20bc.

The source of v. 20c is Mark 14:24(τὸ ἐκχυννόμενον ὑπὲρ πολλῶν). In reproducing 20c, Luke follows Mark 14:24, changing πολλῶν to the Pauline ὑμῶν over the bread and adopting the Matthean word order: τὸ περὶ πολλῶν ἐκχυννόμενον[59] Nolland holds that the variations from Mark in Luke 22:19-20 make best sense in connection with liturgical practice, and notably in the case of "drink from it all of you" in place of Mark's "they all drank from it."[60]

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59) Goulder, *Luke*, p. 723.

60) Fitzmyer, *Luke X-XXIV*, p. 1044.

Ⅲ. Conclusion

From the perspective of MwQH, the sources of each parts of the Lukan account of the Last Supper(22:15-20) are shown as follows:

text	Source
v. 15abc	Luke's own composition
v. 16ab	Mk 14:25a
v. 16c	Mk 14:25b
v. 17a	Mk 14:23a
v. 17b	Mk 14:23b
v. 18ac	Mk 14:25
v. 18b	Mt 26:29
v. 19a	Mk 14:22
v. 19b	Mk 14:22
v. 19c–v. 20b	The similar tradition to 1 Cor 11:24
v. 20c	Mk 14:24

One can see here that Luke has depended mainly on Mark's account of the Last Supper, and only occasionally on Matthew and on Eucharistic tradition similar to 1 Cor 11:24. Having three sources, he composed his own account that we have now in the longer form.

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chapter 08

Deficiency of Spirituality

Choi, Sun Young(D.Min.current)

I. Introduction

As the sexual scandal of America's leading television evangelist Jimmy Swaggart was made widely known to American society and the whole world through the prestigious media of the U. S. in 1988, it grossly shocked many people including Christians. On March 18, 2007, Pastor L of N. Presbyterian Church, one of the three largest churches in New York, confessed during a Sunday worship service that he "committed adultery and violated seven commands of God's Ten Commandments." Pastor L confessed that he had continued to have improper relationships with two women members of his church for years. There is the issue of wife abuse by Pastor K of W. Methodist Church in Los Angeles. When his wife found out that he had an improper relationship with a church member for a long time, Pastor K

physically abused his wife, and the case was made public when the wife ultimately reported it to the police. Pastor C, who earned a M. Div. degree from the well-known D. Theological Seminary and was a Senior Pastor of S. Presbyterian Church, is currently pastoring in Korea Town. Pastor C has had an improper relationship with a female accounting deacon and was found at the scene of caress by an elderly woman. For more than a year, he continued to persuade the married woman deacon to run away with him, which was revealed to all the church members through the strong resistance and testimony of the woman deacon. Though later expelled without even giving a resignation speech, he is still pastoring in Los Angeles.

Many churchs ordain women nowadays, however, the church context I want to address only ordain men. So in this paper I only plan to address problems related to the sexual temptations that male clergy experience. This is not to say that female clergy do not also experience sexual temptations. But that is not what my paper is about. Thus, I want to be as helpful as I can specifically for those churches and pastors in which only men are ordained clergy.

It should not be overlooked that there is a lack of spirituality at the center of such problems. Nowadays, sexual temptation is right in front of everyone's eyes as it has penetrated deep into private bedrooms through the development of computer technology and the news media. Anybody can be connected to such temptation if they want. *Although a pastor is chosen and anointed by God, there is no exception to the effects of sexual temptation because all people are susceptible to human*

nature and sin.

The lack of spirituality of a pastor does not only lead him to destruction but also to hide the glory of God from others, fainting the glory of God in the society, leading the many sheep that followed him into the rough valley of death, possibly destroying their faith.

A pastor is not an exception to sexual temptation, perversion, adultery or sexual abuse. Rather, he may have to face such temptation more than anyone else. Since there must be women members in the church who are more appealing and attractive than his own wife, it would be rather natural as a human to feel "the woman was very beautiful to behold"(2 Samuel 11:2) as David felt toward Bathsheba as she was taking a bath.

This report discusses sexual sin relate to a lack of spirituality God requires of His chosen people, why such temptation and sin affects a pastor, how to heal sexual sin, and the lifestyle through which a pastor can be free of sexual sin and can be protected from temptation.

Ⅱ. Discussion

1. Male and Female Created by God

God created the universe first, and then finally created male and female in the image and form of God through special consultation among the Trinity. God directly breathed into them, made the flesh from dust, erected them as ruler and

representative of the creatures, and created a couple absolutely happy without death and pain(Gen. 1).

1) God's Purpose in Creating a Man and a Woman

In Genesis 1:27-28 says, "So God created man in His own image; in the image of God He created him; male and female He created them." Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it, have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." The primary purpose of God in creating a man and a woman is for them to be fruitful and multiply, fill the earth and have dominion(care-giving) over it.

In Genesis 2:22-23 says, "Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said: 'This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' This can be called the origin of marriage.

The lesson that we learn from here is that a couple that forms marriage should be aware that they constitute one body and should love each other deeply(Eph. 5:25-33), and that a man should treat a woman who makes one body with him as an equal being and should not disregard her(1 Cor. 11:11, 12).

2. A Beautiful Encounter

There are many different forms of meetings and break ups between men and women in the Old Testament. The beautiful

relationships among them are between Adam and Eve, Isaac and Rebekah, and Ruth and Boaz.

Isaac(which means, 'God please smile upon me') was born in Beershea(Gen. 21:14, 31; Gal. 4:23) as God promised, when his father Abraham was 100 years old, and his mother Sarah was 90 years old. Abraham sent a servant to Haran in Mesopotamia to bring Rebekah(Gen. 24:15), daughter of Bethuel, who is the son of Milcah, who is the wife of Nahor, who is Abraham's brother, and wed her to the 40-year-old(Gen. 24:63-67) bachelor Isaac, an introverted, contemplative, and affectionate man. The New Testament mentions that Isaac was born as the result of a promise(Gal. 4:22, 23).

Ruth is one of the ancestors of Jesus. She is a woman from the country of Moab, a daughter-in-law of Elimelech and Naomi, who are residents of Bethlehem from the tribe of Judah, a wife of Mahlon, and later on the wife of Boaz. She is the great grandmother of David. After Ruth's husband Mahlon died and her brother-in-law Chilion also died, she went back to Bethlehem with her mother-in-law Naomi. When she was gleaning in the field after the reapers in the field of Boaz, the relative of Elimelech, she was proposed to by Boaz. Ruth and Boaz gave birth to a son, named him Obed, and his son was Jesse, and David is born from Jesse.

The meetings of these two couples in the Old Testament are expressed as beautiful meetings and provide good models for Christians.

3. Improper Meetings

However, not all the meetings were proper and good. Shechem and Dianh(Gen. 34), Judah and Tamar(Gen. 38), Samson and Delilah(Jdgs. 16), David and Bathsheba(2 Sam.11) are examples of improper meetings. Thus, scripture gives stories of sexual warning.

Let me summarize the well-known story of David and Bathsheba: David attacked the Ammonites by sending Joab with the king's army, but did not lead the war. He remained in Jerusalem(Sam. II 11:1). David was taking a nap in his bed in Jerusalem. The bible describes how he got up in the afternoon and walked around on the roof of the palace. There is a Chinese saying to the effect that when an ordinary man has nothing to do, he comes up with a useless idea. While walking on the roof of the castle, he saw a woman who was taking a bath.

There was a problem with a woman who was taking a bath in the broad day light at a place that she could be seen, and the king who was taking a nap after sending his army to a war is contrary to what was expected from kings also pitiful. The bible says that the woman who was taking bath was very beautiful. It is clear that she was a very attractive woman. This woman is Bathsheba, the daughter of Eliam, and the wife of Uriah the Hittite.

"Then David sent messengers to get her. She came to him, and he slept with her. She had purified herself from her uncleanness. Then she went back home"(2 Sam. 11:4).

Finding out that Bathsheba is pregnant, David tried to

conceal it, calling in Uriah who was at the battlefield, and sending him home to sleep with his wife. But Uriah did not go as David intended. David orderd Joab to put Uriah at the front line of the battlefield, and Uriah died at the battlefield. David does not seem to have any guilty feelings about his death. He told Joab, "for the sword devours one as well as another"(2 Sam. 11:25), reminding us of the pastors around us who try to rationalize their adultery or other sexual misconduct when found out.

4. Sexual Purity that God Requires

What is the sexual purity that God requires of His chosen people? In the Old Testament, there are many of God's prescriptions to prevent people from falling into the tragedy of destruction by sex. It teaches us restraint in sexual activities, and the following are the various kinds of improper acts and the penalty provisions: The crime of adultery(Ex. 20:14; Lev. 18:20) shall be punished by death(Lev. 20:10). Adultery on the false pretext of marriage(Ex. 22:16, 17) shall be subject to fine and the man should marry her(Deut. 22:29). Incest(Lev. 18:6-18) shall be subject to death penalty(Lev. 20:11, 12), and homosexuality(Lev. 18:22) could not avoid the death sentence as well(Lev. 20:13). Sodomy(having sexual intercourse with animals)(Lev. 18:23) is also subject to death(Ex. 22:19). The crime of rape(Deut. 22:25-28) is also subject to death(Deut. 22:22-24), and prostitution(Deut. 23:17) was prohibited(Lev. 19:29).

To peruse Leviticus 18 still further, the listeners are the leaders of Israel who make final decisions on marital family

matters. The scripture makes strong commands to the leader, "not to approach any close relatives to have sexual relations, and not to have sexual relations with the mother, the father's wife, a sister, a son's daughter, or a daughter's daughter, a daughter of the father's wife, a father's sister, a mother's sister, a father's brother, a daughter-in-law, a brother's wife, both a woman and her daughter, her son's daughter or her daughter's daughter, wife's sister, and the neighbor's wife"(Lev.18:3-20). And as described before, it clearly tells the leader not to defile himself by adultery, homosexuality, and sodomy(Lev. 18:17, 18, 19-23).

In other words, there are clear limitations to permissible sex. At least you should not have sexual relations with close relatives(Lev. 18:3-16), and should not defile yourself by sexual relations with them(Lev. 18:17, 18).

God limits permissible sex to that with the spouse given by God(Gen. 2:20), and sexual relations with any other is prohibited and unclean. Adultery with married women, sexual relations with prostitutes, sodomy with animals, and pervert acts with the same sex partner are all grossly in violation of God's will(Mk. 6:18; Rom. 1:27, 13:9; 1 Cor. 5:1, 6:9, 10:7; Rev. 2:14). Such things are truly "detestable"(Lev. 18:22, 30) in God's sight and are defiling the land on which they stand(Lev. 18:24-27).

5. Types of Sexual Sins by Pastors

The sexual sin of a pastor not only leads him into destruction, but hides the glory of God. It tarnishes the glory of God in the society, and may lead many sheep following him into

the rough valley of death. Such sins may even serve as the occasion for church attendees to lose faith. A pastor cannot be an exception to sexual temptation, sin, adultery, and sexual abuse. Rather, he faces such temptation more than any others do, because there are women members in the church more appealing or attractive than his own spouse, and it is rather natural to feel "very beautiful," as David felt toward Bathsheba taking bath.

In order to explain many cases described in the Introduction, it is wise to classify the types of sexual sins.[1] In the light of the bible, we can see there are several types of sexual sins that a pastor faces.

First, there is the case of a pastor harassed by Potiphar's glamorous wife, tempting him as in the case of Joseph(Gen. 39:7~12). Potiphar's wife took notice of how handsome and well built he was(6) and tried to seduce him day after day. When she failed, she turned around and slandered him. This applies to a case where a pastor falls into a trap of a woman thirsty for sex. As Joseph overcame the temptation of Potiphar's wife with faith, a pastor has to overcome this kind of temptation.

Second, there is a case where a pastor has completely given into temptation(entrapment) like Judah fell for his daughter-in-law Tamar(Gen. 38:12-26). This is the scene of incest where an immoral relationship is made between the father-in-law and the daughter-in-law as the combined result of Judah's insincere

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1) Dae-il Wang, "Biblical illumination of sexual sin of ministers," (*Ministry and Theology*, June 2000), p. 87.

attitudes(11) toward the levirate marriage, his overflowing sexual lust(15, 16), and the shrewd cheating by the daughter-in-law Tamar. Judah's daughter-in-law masked herself as a prostitute, on the pretext that she was continuing the family line. She tempted her windowed father-in-law, had sexual relations, and got pregnant(18). It is the case where he was trapped and could not resist the temptation. The pastor was helplessly defeated by temptation.

Third, there are cases where a pastor voluntarily commits adultery with an enticing woman like David did(2 Sam. 11). Such sexual relations are frequently taking place around us. In this case, the qualification of the pastor should be questioned at first. My argument is that a pastor has to become a man of integrity before becoming a pastor. The pastors pointed out in the introduction belong to this category.

In this case, many faithful Christians go through suffering and lose respect for the pastor. The pastor should leave the ministry, although there seems to be no biblical evidence for sexual sins to result in leaving minisry. This is similar to sleeping forcefully with women who come to God's sanctuary, like Eli's sons did(1 Sam. 2:22). It corresponds to sexual violence committed by a pastor who makes use of his pastoral power, status, capacity, and competence.

Fourth, there is the case where the pastor sleeps with prostitutes to resolve his own sexual stress. He voluntarily visits the prostitute. We remember the case broadcasted on the media sometime ago. It is the case of Ted Haggard who strongly spoke out against homosexuality. He was totally against homosexual

relationships and marriage, but in fact he was a hypocritical pastor who had a male sexual partner.

It is the case of trying to resolve stress by means of sex. This hurt many Christians, and threatened the pastor's authority.

6. Why Are Pastors Sexually Tempted?

1) Christian Thoughts

Traditionally, Christian faith devalued and mistrusted sex. Christian thoughts were not positive toward the value of a human body. Spiritual values were regarded more highly than the physical. So, although it was considered to be the core of Christian faith that God was incarnated on this earth in a human body, Christianity has maintained rightly or wrongly the attitude of downgrading a human body and the value of sex. As a result, our sexuality came to be shunned. People's views of sexuality became oppressed, distorted, misused, or became the source of loneliness.

However, sex needs to be re-evaluated. Sex should be considered as part of the way to approach the holiness of God(spiritual life) rather than to move away from God. Therefore, sexuality and spirituality should be considered complementary of and connected to the substance of faith.

2) The Causes of Sexual Sin

Moody's research team suggested the causes for sexual sin in the article presented at a seminar entitled "Tendency in the Corrupt Behavior of Pastors."[2] This research survey was

conducted during three pastor's retreats. 60% of respondents were the participants of Moody Ministry Retreat held in Chicago in 1998, and the rest of the respondents were the pastors who participated in the two pastor's retreats held in Southern California in May, 1998. Seven tables were selected and quoted out of thirty tables. The ratios of male and female pastors were unknown.

a) Age

Less than 30	30~39	40~49	50~59	60~69	70 or more	Total
25	70	106	45	25	3	274

Table 1: Age of pastors who responded to the survey

As to the distribution of ages of pastors who responded to the survey, 30 to 49 years old accounted for 64%. Most of them were in the age group of pouring the most time with passion in the church revival and sexually active.

b) Academic Degrees

Table 2: Academic degrees of pastors who responded to the survey

High School /Junior college	4-year College	Graduate School(non theology)	Master Degree earned	M. Div.	Ph.D.	Total
27	46	41	26	111	28	274

2) Dave Carter, Dona Hudon, and Keith Edward, "Statistical Data on the Sexual Temptation of American Ministry," *Ministry and Theology*, June 2000, p. 116.

Pastors are with the degrees from graduate schools or more account for 65%. They are assumed to have deep theological knowledge, and to be aware of what God requires of them.

c) Major Causes

When looking at the responses to the question what the major reasons were for having love/sexual affairs with someone other than the spouse(asked to 66 persons), the following was the result.

Table 3: Major causes for having love/sexual affairs

Emotional appeal	Physical appeal	Unhappy marriage	Others
48.5%	50%	31.8%	24.2%

(The survey did not explain why these statistics add up to more than 100%)

Pastors are subject to many temptations when meeting church members. There is a problem when a pastor sees a church member not as a sinner but as an opposite sex. Another factor not to be regarded lightly is unhappy marriage.

d) Satisfaction with Marriage

Table 4: Satisfaction of pastor's wives with marriage(asked to 101 persons)

Emotional intimacy	Communication	Sexual intimacy
7.77	7.67	7.53

(the most unsatisfaction is 1, the most satisfaction is 10)

Pastors' wives show the lowest score in sexual intimacy. It means that the wives are also subject to many temptations when meeting church members.

e) The Reason for Low Sexual Intimacy

What are the reasons for such low intimacy felt by pastors' wives?

Moody's research asked 101 persons.

Table 5: The reasons for low sexual intimacy

Busy schedule of the pastor	Stress from church members	Children	Frequent night gatherings at the church	Sexual oppression by the spouse(pastor)
16.2%	8.1%	11.8%	8.8%	9.9%

(The survey did not explain why these statistics add up to less than 100%)

What is surprising is that busy schedules and frequent night gatherings emerged as important reasons for unsatisfactory sexual intimacy.

f) Frequency of Using Adult Media

A question was raised to 101 persons on how frequently they use adult publications, broadcasting media, and videos.

Table 6: Frequency of using adult media

Every week	Once a month	Once a year	Very rarely	Never
3%	17.8%	14.1%	42%	23%

According to this response, most pastors enjoy adult contents. This was published in 1998 before the internet developed, so there may be surprising changes now in the use of adult contents through the internet. The problem of pornographic materials is serious. It encourages impulsive sexual relations without discretion to the partner, terminates good sexual relations, arouses interests in perversion, stimulates or induces sexual acts that damage human dignity and value, may encourage rape, takes away respect for women and make people use undignified sexual techniques.

g) Sexual Relations with Anyone Other than the Spouse

To the question asked to 271 persons, "Have you had sexual relations with anyone other than your spouse since you started pastoring a local church?" 5.5% answered "Yes," and 94.5% replied "No."

These statistics encourage us. But still we may expect "No" to be 100%. There are pastors who actually committed sexual sin while involved in ministry.

h) The Results of Adultery

Table 7: The results of adultery

Emotional conflicts	Spiritual conflicts	Improved marriage	No results	Difficulty in marriage	Other results	Lost job
59%	53%	24%	18%	9%	9%	3%

(The survey did not explain why these statistics add up to more than 100%)

Pastors feel many conflicts about their adultery such as emotional conflicts(59%) and spiritual conflicts(53%). In the case of improved marriage(24%), we can see that the marriage is restored as they seek forgiveness from the spouse and repent before God with prayers and tears. However, there were 3% who were dishonorably discharged as they were exposed to church members.

7. The Methods of Protecting Pastors from Sexual Temptations

1) Need for Christian Spirituality

It is not too much to emphasize the need of spirituality for pastors and laity. The reason why most pastors emphasize the need for Christian spirituality at each preaching is because spirituality in the current age has that much remarkably lacking. It must be because everybody suffers from the deficiency of spirituality.

Especially, a pastor is chosen by God, and is the leader of our society. It is the same as the priest of Israel being "leader" of the people(Lev. 21:4). A leader and especially a religious leader should have strict self-management. He must not make himself

unclean and so defile himself(Lev. 21:4). A pastor is a public figure of society(Lev. 21:4) and should glorify God by checking his words and behaviors.

a) Christians should be Holy

We should check the reason why a family is given to a pastor. We should always remember that our body is a part of Christ(1 Cor. 6:15) and personally demonstrate the acts suitable for it. A pastor and his spouse should confirm again the truth of Adam and Eve making one family in the Garden of Eden. A pastor as a chosen person(like church members) has a reason to be holy. First of all, it is because God is holy(Lev. 11:44, 45; 19:2), to serve God in the holy sanctuary(Lev. 21:6), because Jesus is holy(Rom. 11:16), holy living sacrifice should be offered(Rom. 12:1), our body is a holy temple of God(1 Cor. 3:16, 17), those who are not holy may not inherit the Kingdom of God(Eph. 5:5), the purpose of God in calling His people is to make them holy(1 Thess. 4:7), to be the bowl suitable to be used by God(2 Tim. 2:21), those who are not holy cannot see the Lord(Heb. 12:14), and a pastor(church member) should always be holy to meet the second coming of God as holy person.

There must be very few pastors who are not aware of such demands of God's words. However, a pastor is also a human being. The human being is staying in this world. It is not that easy to own abundant spirituality in this evil world full of temptation.

b) We should not conform to the World

Apostle John advises as follows in 1 John 2:16.

"For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does?comes not from the Father but from the world." And in 1 John 2:15, it is admonished, "Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him." Apostle Paul says, "Do not be conformed any longer to this world"(Rom. 12:2), and expresses the world to watch out with the terms "the ways of this world"(Eph. 2:2) and generation(Rom. 12:2). In other words, the bible uses the term "world" in two meanings, one is a neutral concept that expresses the created world of God(Jn. 1:10). The other is an evil concept that refers to this world that is fallen from the original sin of Adam and is dominated by Satan(Lk. 12:30; Jn. 7:4, 8:23). In the scripture reading above, it refers to the world of an evil concept. People cannot own two kinds of worlds at the same time. We are destined to choose one of the two. That is why our Lord said, "No one can serve two masters"(Matt. 6:24).

Originally, everything in the world is from God(Jn. 1:3). However, a man misused what God has given for a useful and good purpose after having sinned due to Satan's temptation. Therefore, it is clear that the desire of flesh, desire of eyes, and pride of this life that use the creatures of God in wrong and evil ways are not from God.

Pastor Swaggart, Pastor L, Pastor W, Pastor C and Pastor Ted Haggard mentioned in the Introduction represent the cases of having been conquered by Satan without being able to overcome the desire of flesh and the desire of eyes that are not

from God. Those are the cases where it was impossible to lead a Christian life because they did not follow the advice of Apostle Paul to take off the clothes of darkness and put on the armor of light.

c) God wants us to Grow Spiritually

God wants us to grow spiritually until we all reach unity of the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ(Eph. 4:13) and wants us to "have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly."(1 Tim. 4:7) He wants us to be pious, and tells us that godliness has value for all things(1 Tim. 4:8). And he also says that only the born again may see God(Jn. 3:3). As such, he emphasizes that only the Holy Spirit may make us born again(Rom. 8:15).

d) God wants us to lead a Spiritual Life

Don Thorsen defines Christian spirituality as follows;

"Christian spirituality refers to the quality of people's relationship with God, especially as revealed through Jesus, enabled by the Holy Spirit."[3] In Scripture, people's spiritual relationship with God is depicted in a number of ways. It involves knowing God(Jer. 9:24; John 17:3), being still(Ps. 46:10), becoming holy(Lev. 11:45; 2 Cor. 7:1), having the mind of Christ(Rom. 8:6; Phil 2:5), and conforming one's will and life to

3) Don Thorsen, *An Exploration of Christian Theology* (Peabody: Hendrickson Publishers Inc., 2008), p. 294.

Christ(1 Cor. 12:3; John 13:34, 35). And Paul states as follows. "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me"(Gal. 2:20).

If a Christian stays at the level of knowing and understanding such a definition of spirituality, it is not much different from the knowledge of the world, but what is needed is the discipline to put it into practice and become familiar with it. This is called spiritual discipline. This is a discipline that makes Christians born again with the Holy Spirit in Christ, raises them as God's children, and makes them lead the lives of the cross. The pastors mentioned in the Introduction had long experiences in ministry, and preached the definition of spirituality from the altar, but they themselves understood the definition of spirituality as knowledge, and were not born again with the Holy Spirit at all, which can be found from what they committed. What is more surprising is that they were proclaiming God's words to church members from the altar while carrying on with improper relationships with women for a long time. They must have forgotten that God wants us to grow spiritually. Many spiritual people present many kinds of spiritual disciplines and these disciplines require long-term and painful patience and endurance. This article presents the following out of many kinds of spiritual disciplines, and I pray that there will be extremely few pastors or no pastors at all in this world who are like the examples in the Introduction.

2) Spiritual Disciplines Are Required

Dallas Willard and Richard J. Foster, who are experts in spirituality, suggest many forms of spiritual disciplines. This article presents a few of the most primary of all the disciplines, and recommends them to pastors who are subject to sexual temptations. It is because such disciplines will lead us to freedom.

a) Holy Meditation and Bible Study

Pastors are theoretically very knowledgeable about holy mediation and advise the church members to practice it everyday. However, when they actually feel that they lack such disciplines themselves, it is already too late. As we can be seen in the statistics, they suffer from busy schedules(16.2%), allocating much time to talking with church members(8.1%) in the name of all kinds of counseling, and meeting people is enormously stressful for pastors. They take a break only one day a week, but even that day is full of church administration and visits by church members.

The following words in Song of Solomon provide pastors with sad lessons.

"(they) made me the keeper of the vineyards, but my own vineyard I have not kept"(Song. 1:6).

It sings about the passionate love affair between Solomon and Shulammite(Song. 6:13-14), which expresses how the Shulammite woman worked the vineyards as her brothers told her to, only to find that she neglected her own vineyard, that is, her beauty. Pastors can also neglect the life of holy meditation

due to excessive work

Meditation is a quiet time of one's own, listening to God's words, thinking of God only, and thinking of what God has done. Many ancestors of faith knew this life of mediation well and put it into practice. Isaac meditated in the field(Gen. 24:63) and Elijah, who was running away threatened by Jezebel, heard a still small voice while hiding in the cave of Horeb, the mountain of God: "And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice"(1 kings 19:12).

Isaiah saw Jesus sitting in the high lifted up throne(I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple) and heard the voice, "Whom shall I send, and who will go for Us?"(Isa. 6:1-8). And it was the habit of Jesus to withdraw privately to a solitary place(Matt. 14:13).

As such, God spoke to them not because they had special abilities, but because they were willing to listen.[4]

Here the expression that they were willing refers to how pastors open up their hearts and get thirsty for God's words. Even if God comes to us first, if we don't open our heart and there is no thirst in heart, God would not let us hear God's still small voice. Even though we listen, if we do not obey the words, it is all in vain. Jesus led the life of always listening and obeying through intimate fellowship with God(Jn. 5:19, 5:30, 14:10).

And in the life of meditation, we should empty seven evils that always exist potentially deep in our human mind(lust, greed, desire, laziness, anger, jealousy, arrogance) and fill with seven good

4) Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1978), p. 16.

things(chastity, self-control, sharing, diligence, patience, kindness and gentleness, humbleness). The words of Jesus whose situation became worse than before because he didn't fill up the vacuum illustrate the point(Luke. 11:24-26).

Paul presents the way to overcome the temptation attacking us in this evil generation.

"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God"(Rom. 12:2).

He says that the way for us to be transformed is to renew our heart. And he also tells us about the attitudes of mind that we should have in our daily lives.

Also pastors are theoretically very knowledgeable about the holy Bible. Paul said, "finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy-meditate on these things"(Phil. 4:8).

Therefore, the discipline of study is the primary vehicle to bring us to "think about these things."[5]

We should have the time to read the bible(the discipline of study) day by day purely for God's grace for ourselves. We should have time to study the bible ceaselessly and piously so that we won't reach the state of not bearing spiritual fruits.

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5) *Ibid.*, p. 62.

b) Prayer Life

If we discuss prayers in front of pastors, every one of them will laugh because they spend a lot of time praying in front of church members in many places. The prayer life has become habitual for them. However, we should not overlook the fact that the cause of ministry failures for many pastors is the lack of true prayers. Studying changes our intelligence, meditation leads us to an inward life, and prayers lead us to eternal fellowship with God, so a pastor should assign a specific time for prayers every day. God changes us through prayers. The more we pray, the more clearly we come to know our shortcomings, and the more we are aware of shortcomings, the more we desire to be united to Christ, so we can win over temptations. We can listen to God's still small voice in prayers, and God shows his will toward us through this. If we want communication with God, we should not let go of the string of prayers. Without prayers, there is no communication with God. Communication with God can form the life of personal relations with God, and only prayers can lead to personal meetings with God. Through it, we can see the world with the eyes that God see this world, love what God loves, see our own dirtiness and sinfulness(Isaiah 6:5), know God's heart and will, open the new door of life while listening to God's voice in prayers, and acquire new values and calling. Jesus also fasted and prayed for forty days in the wilderness for his redemption ministry. Even during his ministry, he always sought God's will through prayers. He prayed early in the morning(Mk. 1:35), prayed before appointing apostles(Luke. 6:12), prayed habitually in the Mount of Olives(Luke. 22:39), and showed us an example.

Apostle Paul said to the young pastor Timothy, "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior"(1 Tim. 2:1-3).

The lesson that Jesus' prayers provide us with in the Gospel of John 17 is enormous. Jesus prayed for Himself and the Holy Father(17:1-5), His disciples(17:6~19), and all the church members(17:20-26). Before Jesus was dragged by the troops and officers from the chief priests and Pharisees, he prayed after predicting that he would be crucified and die and verse 15 is the words for us who are subject to sexual temptation. Jesus says, "I do not pray that You should take them out of the world, but that You should keep them from the evil one." He cries out that it is to keep us from the evil one. Contemplative prayers are essential for pastors to empty themselves completely to overcome the temptations in the world, rely upon the existence of God, the will of the Holy Spirit and Jesus Christ, and crucify themselves on the cross(Gal. 2:20).

3) Life of Sound Health

There is an old saying: "Sound mind in a sound body." The state of physical health has much impact on the spiritual health. According to Moody statistics, pastors suffer from busy schedules(16.2%), frequent meetings(8.8%), and stress from church members(8.1%), so it is very important for pastors to maintain

health for ministry. Early morning prayers, Wednesday worship services, Sunday worship services, Friday prayer meetings, and revivals etc. keep pastors busy all the time and pastors have to face people all the time, so pastors should face others as healthy persons not to make them tired.

For that, pastors need enough sleep, enough rest, and breaks within permissible range. Good vacation brings great benefit to body and mind. Vacation provides a good opportunity to reflect upon oneself spiritually. It is not only beneficial but essential for the ministry that pastors exercise regularly. Well maintained health will provide the source of resisting many temptations. A regular health check up is essential, and a church has to have health insurance for the purpose.

4) Family Life

Apostle Paul teaches us that "One who rules his own house well, having his children in submission with all reverence? For if a man does not know how to rule his own house, how will he takes care of the church of God?"(1 Tim. 3:4, 5).

A pastor's home should be exemplary for church members. More than anything else, a pastor has to realize that his happy family life is the foundation of his successful ministry. He should know that all the church members always follow the model of the pastor's family. He should know that the relationship of a pastor and his wife loving and respecting each other not only at home but outside has enormous impact on the spiritual life of church members. Also he should understand the following God's words: "And rejoice with the wife of your youth.

She is a loving deer and a graceful doe, Let her breasts satisfy you at all times; and always be enraptured with her love(Prov. 5:18~19). Is such a theory nothing but the knowledge of the mind?

We can see that many pastors between 30-49 years of age who spend the most time in church revival, the age that could "reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ"(Eph. 4:13), who graduated from the best schools academically and called by God cannot resist the temptation of the world and burning sexual temptation.

Moody statistics says that they cannot resist sexual temptation because of unhappy marriage(32%), because the pastor sees a church member not as a sinner but an attractive opposite sex, and because of physical sex appeal(50%). When a pastor meets church members, he is subject to sexual temptation in many ways.

As a way of healing such a pastor suffering from sexual temptation, pastor Sun-ki Bang suggests his unique healing method.[6] He tried to resolve the issue of a pastor's sin through improving the relationship with his spouse. He suggests six ways to resolve the issues. But two of them are chosen to introduce in this paper.

First, there is a need for theological understanding of sex

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6) Sun-ki Bang, "Sexual sin of a pastor depends on the relationship with his wife." *Ministry and Theology* (Seoul: Duranno Publishing, June 2000), p. 112. Pastor Sun-ki Bang graduated from Seoul National University and studied and American Reformed Theological Seminary and Columbia University and is currently the director of Work Ministry Research Institute.

life of spouses. Not a few among the traditionally pious church members have a negative understanding of sex. One pious church woman says she was shocked after the first night of the honeymoon. She seemed to think that the sexual relationship with her husband was not much different from the sexual relations he saw in dirty movies. There are frequently those among the pastors' wives who have led pious lives in their own ways and prepared to become pastors' wives who have this kind of attitudes toward sex. The ignorance of sex can be the cause of marital conflicts.

"For everything God created is good, and nothing is to be rejected if it is to be received with thanksgiving, because it is consecrated by the word of God and prayer"(1 Tim. 4:4, 5). Apostle Paul's teaching shows the right attitude toward marriage and sex. Sex life between married spouses is a gift from God, and this could be consecrated by the word of God and prayer.

Second, there is a need for spiritual understanding of sex life between spouses. There is a deep spiritual meaning in the saying that a man and a woman become one body when married. Paul, quoting the words of Genesis, said, "The two will become one flesh. But he who unites himself with the Lord is one with him in spirit"(1 Cor. 6:16, 17). Paul shows the relationship between spirituality and sexuality by contrasting the spiritual unity of the Lord and church members with the sexual unity of a man and a woman to become one body.

Therefore, a man and a woman becoming one sexually is not just a physical act but a physical expression that makes them realize spiritual unity.

Healthy sex life between a pastor and his wife liberates the pastor from many forms of stresses that he is subject to and contributes to happy married life.[7]

5) The Rules for Pastors to Voluntarily Keep

I am introducing "five moral fences for a minister"[8] by Pastor James MacDonald which I hope will be helpful in preventing sexual corruption of pastors.

a. Never ride in a car only with a woman who is not my wife or linear family member in any situation.

b. Keep the door open when providing counseling to a female church member, and limit counseling with a female church member to only once. Whatever the theme of the counseling is, the counseling itself has the nature of forming intimate relations. Especially when the theme of the counseling is personal, providing counseling to a female church member is as dangerous as a child playing with fire. When it is inevitable to have the second counseling, it is wise to have your wife or other ministers present.

c. Do not stay at a hotel alone without a companion. The word hotel has a strange nuance. Everybody feels relaxed and has comfortable time there, and a pastor would also feel relaxed outside the fence of a church. We should be alert to the fact that

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7) *Ibid.*

8) James MacDonald, "The rules for pastors to voluntarily keep," *Ministry and Theology*, June 2000, p. 136. He is ministering at Harvest Bible Chapel located in Illinois.

being in a hotel alone presents a danger. It is very proper and wise to bring your wife, and then you can spend time together comfortably away from the church.

d. Express my love toward my wife frequently in public whether she is present or not. If a pastor does not say a word of recognizing his wife in front of people, it is a proof that a problem has already started occurring.

e. Complement the personality and deeds, but do not mention anything about hair style or clothes. Fully use the gift of encouragement that God granted, but do not mention anything about appearances which might cause misunderstanding.

For such a moral fence to be truly effective, one should not forget to have a person around a pastor who can understand the regulations set by the pastor and who would not hesitate to point out to the pastor if any of those are not kept.

By defining in advance the behaviors that can lead to moral depravity and prohibiting those behaviors, a pastor should keep and practice the word: "Ponder the path of your feet, and let all your ways be established"(Prov. 4:26).

Of course the regulations themselves might not be righteous at all. But they can set the pastors free from the possibility of terrible temptation.

III. Conclusion

The most important of the reasons why a Christian becomes sexually corrupted is the deficiency of spirituality.

Abundant spirituality is required to be like Jesus Christ, to achieve the perfect virtue of Jesus Christ, to be liberated from flesh and sin, to become a whole person(Eph. 4:13), to live according to God's will, and to become a servant of God and realize the Kingdom of God.

Especially recently, sexual temptation is right in front of anyone's eyes due to the development of computer technology and other media. Anyone can come across such a temptation if he/she wants to. Although a pastor is chosen and anointed by God, there is no exception to the effects of sexual temptation because all people are susceptible to human nature and sin.

The deficiency of spirituality in a pastor not only leads him into destruction but also hides the glory of God, makes the glory of God leave from that society altogether, pushes the many sheep following him into the dark valley of death, and destroys their faith.

A pastor has to realize that his happy family life is the foundation of his successful ministry. He should know that all the church members always follow the model of the pastor's family. He should know that the relationship of a pastor and his wife loving and respecting each other not only at home but outside has enormous impact on the spiritual life of church members.

I have to change "a pastor" to "me" because everyone has similar problems. God has given us the disciplines of the spiritual life as a means of receiving His grace.The disciplines allow us to place ourselves before God so that He can transform us.[9] The spiritual discipline brings the abundance of God into our lives.

We need the discipline of Christian meditation to have the ability to hear God's voice and obey his word. If meditation introduces us to the inner life, it is the discipline of prayer that brings us into the deepest and highest work of the human spirit.

The spiritual disciple's prayer is the most central because it guides us into perpetual communion with the father.[10] If meditation introduces us to the inner life, it is the discipline of prayer that brings us into the deepest and highest work of the human spirit. To pray is to change. The closer we come to the heartbeat of God the more we see our need and the more we desire to be conformed to Christ.

Jesus Christ made it clear that "you will know the truth, and the truth will make you free"(John 8:32). The knowledge of the truth will get us free. We should have time to study the Bible ceaselessly and piously so that we will not reach the state of not bearing spiritual fruit.

We need the physical exercise to maintain good health. Well maintained health will provide us the sources of resisting all kind of temptation.

There is no exception to the effects of sexual temptation because all people are susceptible to the nature of sin. We, Christians, are faced with such more temptation than anyone else. Therefore the spiritual disciplines are necessary for all of us. The spiritual disciplines bring the abudance of God into our lives.

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9) Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins, 1978), p. 7.
10) *Ibid.*

Five moral fences for a minister by Pastor James MacDonald will be helpful in preventing sexual corruption of pastors.

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chapter 09

Empirical Study on Self-Sacrifice in Korean Relationships: Reality and Motives

Son, Chul Woo(Ph.D. Candidate)

I. Introduction

In unlocking and exploring the dynamics of the theology and practice of self-sacrifice for Koreans, we need to explore the actual attitudes, beliefs, and motives of self-sacrifice as reported by Koreans in qualitative and quantitative research. What is Koreans' definition or understanding of self-sacrifice? In what relationships do they more often make a personal self-sacrifice? What motivates them to make self-sacrifice?

A research design will be described, the methodology defined, the resulting data on sacrifice will be interpreted. I hope for the findings of this research will be to offer data for counselors, pastors and educators on the nature and function of attitudes in caring and inter-dependent relationships. By recognizing and identifying the attitudes, beliefs, and motives

behind self-sacrifice by Korean-Americans, I hope to help Korean-Americans to shift the practices of self-sacrifice from unhealthy obligatory motives to more voluntary, genuinely caring motives that are healthy and beneficial to both giver and receiver. Furthermore, by gathering this data, I hope to provide pastors and pastoral counselors with a valuable resource in counseling Korean-Americans, especially in identifying and counseling victims of domestic violence that may be trapped by obligatory motives of self-sacrifice. I hope to contribute to a new vision of equality and mutuality for all Korean-American families.

Finally, I will provide a working model of self-sacrifice toward equality and mutuality, and equal regard for all Korean-American families.

Ⅱ. Discussion

1. Empirical Study on Self-Sacrifice in Korean Relationships: Reality and Motives

Korean people find themselves practicing self-sacrifice for their family and for family members. However, when the hidden motives of their self-sacrifice are out of coercive responsibility, obligation, shame, guilt, or their own reputation, then this self-sacrifice is neither self-giving nor serving. Since giving is equated with being in subordination, they have to tolerate this role in culturally defined situations(for example, father to son, husband to wife, employee to employer, parishioner to pastor, student to teacher).

There is no prior research that has focused on the motives behind self-sacrifice in Korean family relationships. This empirical study will seek to establish a baseline for very understanding Koreans' motivation in self-sacrifice in various relationships, especially in family relationships.

1) Study

To investigate the motives, beliefs, and attitudes behind self-sacrifice, especially in family setting, a survey was design that is specifically targeted towards Koreans living in America. This study will ① provide preliminary evidence relevant to new model for self-sacrifice that points toward equality and mutuality for Koreans, ② explore the definition or understanding of self-sacrifice held by Koreans, ③ ask how likely Korean-Americans are to sacrifice for those outside of family or close friendship, and finally, ④ explore feelings held by those making sacrifices and the motives behind self-sacrifice for Korean-Americans.

Specifically, we are hypothesizing that ① there will be a significant difference in attitudes, motives, and beliefs about self-sacrifice between the generations, particularly between 1st and 2nd generation of Korean-American immigrants, and genders. More specifically, that older generation will have more negative attitudes than the younger generation and consider sacrifice more one-sided. The younger generation will have a more mutual approach to sacrifice. Women are more likely to practice actions of self-sacrifice compared to men; ② Korean-American immigrants' attitudes and feelings towards self-sacrifice will be clearly negative; ③ Korean-Americans will be less willing to

sacrifice for another's needs outside their family; ④ Korean-Americans will be more likely to make personal self-sacrifice in parent-child relationship compared to any other personal relationships(marital, friends, workplace, and religious institution); ⑤ Koreans-Americans' motive for self-sacrifice will be deeply influenced by Confucian teaching(reputation, obligation rather than unconditional love or mutual benefit); ⑥ Koreans are more likely to commit self-sacrifice out of obligation or responsibility than out of mutual service, especially the older generation.

With this study, I would like to see if there are any differences between the two genders, between the generations, between the native Korean and the US-born Korean, and between the primarily Korean speaking and English speaking Koreans on self-sacrifice.

a) Participants

The participants of this study are exclusively Korean-Americans currently living in the Unites States. Recruitment of the participants was open to both sexes of Korean-Americans, over the age of 18.

The participants of this study were 41 men and 43 women(84 total participants) who were recruited from four local churches. Participants range in age from 20 to 67 years, with a median age of 38.63.

There were fifty-six 1st generation immigrants, twenty 1.5 generation immigrants, and eight 2nd generation immigrants, participating in the study.[1] Of the participants, 79 participants identified Korea as their birthplace and 5 participants identified

United States as their birthplace. A total of 63 participants chose Korean as their primary language while 21 chose English as their primary language.

Of the 84 questionnaires returned; 21 were completed in English; 63 were completed in Korean.

b) Procedure

First, verbal agreements regarding dates and location for distribution of the questionnaires was obtained from the senior pastors of the four churches. Once having been obtained, the investigator visited the churches to distribute the questionnaires and answered any questions that the participants might have. Written agreements were collected at a later date.

The investigator first met with the senior pastor before meeting with the participants. After the senior pastor introduced the investigator to the prospective participants, the investigator then briefed them about the study and the questionnaire. The prospective participants were members of various ministries within the local churches, such as teacher's meetings, bible study meetings, and men's and women's fellowship, where there might be little pressure on the members to participate in the study. The meeting places for distributing the questionnaire were at the meeting place of these ministries, such as lounges, fellowship

1) First generation Koreans refer to those who are born in Korea and came to the United States after about the age of twenty. 1.5 generation Koreans refer to those who are born in Korea and came to the United States after about the age of 8-12. Second generation Koreans refer to those who are born in the United States, or came to the United States at an early age. For the purpose of this study, the age cap was set at 3.

halls, and community centers(as applicable) within the church.

During the briefing session, the prospective participants were asked to answer their general feelings, definition, and belief about self-sacrifice. The participants were also asked to rate how hard or how easy they found that certain personal goals, interests, and activities are to sacrifice in following six relationships: parent-child, martial, workplace, church(pastor and parishioner), school(teacher and student), and friendship. Finally the participants were asked about their motives in self-sacrifice in those same six relationships. Once having completed the questionnaires, the investigator collected the questionnaires and continued the process with the new participants.

The participants were informed that some background information, such as age and gender, would be collected for statistical analysis, the questionnaires would not collect any personally identifiable information. Finally, the participants were told that the time to complete the questionnaire would be approximately 15 to 20 minutes. The prospective participants then received the informed consent form and the questionnaire. They were instructed to read the informed consent form. After reading the informed consent form, only those who willing to participate were asked to complete the questionnaire. Should the participants have further questions regarding the study and the questionnaire, they were instructed to ask the investigator. Also, the phone number of the investigator was provided on the informed consent form if the participants have further questions after the session has concluded. Participants that finished the questionnaire immediately were asked to turn in the

questionnaire to a designated collection box. Participants that required additional time or private space to complete the questionnaire were allowed to submit the questionnaire at a later time by mail. A self-addressed stamped envelope was given to those participants who chose to finish the questionnaire at a later time. These steps would help to ensure that the participants are under no obligation from the church or the investigator to complete the questionnaire under a certain time and place, or under supervision.

This study design was reviewed and approved by the Human Subjects Review Committee at the Fuller Theological Seminary and the Graduate School of Psychology. This study has been found to meet the criteria for the ethical treatment of human subjects in research.

c) Questionnaires

To measure the willingness to sacrifice in various relationships, such as parent-child relationship, marital, workplace, church, academic, and friendship, I assessed activities that were relatively central to the individual's goals and interests and asked each participant to rate on the list such as time, money, labor, defending honor, giving up leadership, letting dominating conversation, and yielding one's goals. To measure the motive of self-sacrifice in the same relationships, I assessed motives behind the importance of self-sacrifice by asking each participate to rate their motives on a scale between 1(extremely unimportant) to 5(extremely important) in 10 different categories.

To discover attitudes and beliefs about self-sacrifice, I

asked a question regarding the participant's general feeling towards self-sacrifice. To further answer the definitions of self-sacrifice held by Korean American, I asked the participants to pick the top three definitions that they identified with.(For a sample, please refer to Questionnaires I and II in the Appendix section).

2) Descriptive Analysis

a) General Feeling on Self-Sacrifice

The questionnaire asked respondents to rate "what your general feeling towards the experience of self-sacrifice." Respondents were instructed to rate their feeling towards self-sacrifice. Overall, most participants(Mean 3.68, Std. Dev. 0.763) held generally positive feelings about self-sacrifice. Male participants(3.68) had a positive feeling about self sacrifice. Female participants(3.67) also had a generally positive feeling about self sacrifice. Unexpectedly, both males and females have similar feelings towards self-sacrifice.

Primarily Korean speaking participants also had generally positive feelings about self-sacrifice(mean 3.60). Comparatively, primarily English speaking participants had slightly greater positive feelings towards self-sacrifice(mean 3.90). Paralleling the language divide, first generation Korean Immigrants had(3.56) while the combined samples of 1.5 and second generation immigrants had even stronger positive feelings towards self-sacrifice(3.96).

The results suggest that those Koreans born in the United States or were raised in the United States since early childhood

had more positive feelings regarding self-sacrifice(mean 3.96).

b) Definitions of Self-Sacrifice

Respondents were asked to select top three in order(1-3) from five definitions of self-sacrifice. Both male and female participants identified most strongly with definition 2. Primarily Korean speaking participants identified most strongly with definition 2. Comparatively, primarily English speaking participants identified most strongly with definition 1. Similarly to Korean speaking immigrants, first generation Korean Immigrants identified most strongly with definition 2. Like the English speaking immigrants, the combined samples of 1.5 and second generation immigrants identified most strongly with definition 1.

c) Motives

① Parent-child Relationship

Of the 83 participants who answered this question, 89.2% of identified avoiding conflict as the important motivation in committing to self-sacrifice in parent-child relationship(mean 4.36). One's sense of responsibility to family and others was the second most important motivating at 81.9%(mean 4.13), mutual service and caring was the third with 66.3%, unconditional love(agape) was the fourth with 65.1% and parental obligation was ranked fifth at 62.6%. Traditional and cultural value(18.7%), personal honor(20.5%), and reputation(22.9%) were deemed unimportant by the study participants.

② Marital Relationship

Of 84 participants, 52 participants answered questions in regards to motivations of self-sacrifice in marital relationship. The most important motivation amongst the participating participants was avoiding conflict and maintain harmony(92.5%), followed by one's sense of responsibility(86.5%), obligation and duty was the third with 69.9%, unconditional love(agape) was the fourth with 61.6%. Mutual sacrifice and caring was ranked 5th at 61.6%, personality(19%), reputation(25%) seem to be unimportant motives for Korean in marital relationship. The least important motivation among the participants was traditional and cultural value(17.9%).

The results clearly and unambiguously show that Korean families place significant importance on avoiding conflicts and maintaining harmony in regards to self-sacrifice. One's sense of responsibility was also another driving motivation for self-sacrifice in parent-child and marital relationships. Due to their Christian faith, many respondents also placed some value on unconditional love(agape) as a motive for self-sacrifice(65.1%).

③ Workplace Relationship

A total of 76 participants answered questions in regards to motivations of self-sacrifice in workplace relationship. Again, the most important motivation amongst the participating participants was avoiding conflict and maintaining harmony(84%), followed by the sense of responsibility(73.3%), mutual service(69.7%), and obligation and duty(67.2 %). Again, the least important motivation among the participants was traditional value(22.4%).

Unsurprisingly, avoiding conflict and the sense of responsibility were the most important motives for self-sacrifice in the work place. Interestingly, mutual service and caring(69.7%) ranked as the third most important motivation for self-sacrifice, followed by personal honor(63.2%) or reputation(46.1%).[2]

④ Church Relationship

A total of 82 participants answered questions in regards to motivations of self-sacrifice in church relationship. Unsurprisingly, the most important motivation amongst the participating participants was avoiding conflict and maintaining harmony(90.2%), followed by the sense of responsibility(78.3%), unconditional love(agape)(73.2%), religion(69.5%), and obligation and duty(68.3). The least important motivation among the participants was traditional and cultural value(19.5%).

In church relationship, predictably, unconditional love(agape) and religious faith were considered as important motivations behind self-sacrifice in church relationships. Surprisingly, reputation(28.1%) was not an important motivation behind self-sacrifice in church relationship. Considering the fact that Koreans, especially Korean immigrants who strive to maintain their previous levels of compensation or reputation, value guarding one's reputation, this result is perhaps a reflection of this tendency of hiding their true feelings.

⑤ Academic Relationship

2) Please see table 3-5, 3-6 and 3-8 in appendix.

A total of 69(out of 84) participants answered questions in regards to motivations of self-sacrifice in academic relationship. The most important motivation amongst the participating participants was avoiding conflict and maintaining harmony(85.7%), followed by responsibility(61.5%), mutual service(63.7%), religious faith(53.6%), unconditional love(agape)(50%), and personal honor(40%). Again, the least important motivation among the participants was traditional and cultural value(14.5%).

Personal honor(41.6%) was an important motivation behind self-sacrifice. Aside from the usual motives of avoiding conflict and maintaining harmony, no other motives were deemed important by the respondents, ranking around 20~30%. Interestingly, obligation and duty ranked 6th as an important motivation for self-sacrifice in academic relationships. Those in the academic environment placed higher value on responsibility compared to obligation.

⑥ Friendship

A total of 83(out of 84) participants answered questions in regards to motivations of self-sacrifice in friendship. The most important motivation amongst the participating participants was avoiding conflict and maintaining harmony(94%), followed by responsibility(71.1%), mutual service(68.7%), religious faith(65.1%), obligation and duty(62.6%), and unconditional love(agape)(60.3%). The least important motivation among the participants was traditional value(19.3%).

Interestingly, in the friendship relationship, all motives

were ranked as high as the motives within parent-child and marital relationships.

d) Group Comparisons

Since the participants represent a diverse set of individuals varying in age, language, and culture(Korean, American, or both) it is reasonable to expect that scores averaged across the entire samples would mask differences within the sample set. The above ten motives of self-sacrifice were therefore also analyzed for evidence of group differences, by gender, the generations, and the primary languages(Korean and English).[3]

① General feeling/ Gender, Primary Language, and Generation

The results of general feelings towards sacrifice were analyzed by gender, primary langue, and between generations. The results showed that there were no significant differences between genders and primary language. However, there was a statistically significant difference in general feeling between older generation and younger generation.[4]

e) Motives

① Gender/ Motives of Self-Sacrifice

Both male and female respondents did not differ

3) Independent measures t-tests are used for differences by gender, generations, and languages.

4) The mean differences between older and younger generation were significant at $p<0.5$.(1^{st} generation, n=57, mean=3.56; 2^{nd} generation, n=27, mean 3.93; $t(84)=-2.291$)

significantly on any of the ten motives of self-sacrifice. However, when the means were compared by gender, female respondents were more likely motivated by religion and tradition.[5] With the exception of unconditional love(agape), female respondents placed more importance on all motives for self-sacrifice.[6]

Avoiding conflict and maintaining harmony were the most important motives for both sexes in all six relationships. Among the male participants, avoid conflict and maintain harmony in friendship was the most important motivation for self sacrifice(n=40, mean= 4.30), followed the sense of responsibility in marital relationship(n=40, mean=4.26). Among the female participants, avoiding conflict was the most important motivation for self-sacrifice for nearly all participants. This was especially true for both parent-child and martial relationships, where the mean was near 4.5(in parent-child relationship, mean=4.42; in marital relationship, mean=4.48).

② Primary Language/ Motives of Self-Sacrifice

Primary language Korean and English differed significantly on two motives of self-sacrifice: personal honor and reputation.[7] Avoiding conflict and agape showed the most difference of mean

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5) For motive of religion, female, n=33, mean=18.54; male, n=33, mean=16.75. For motive of tradition, female, n=33, mean= 13; male, n=32 mean=10.9

6) For unconditional love(agape), male, n=33,mean=18.00; female, n=33, mean=17.69

7) For motives of personal honor, primary Korean speakers, n=50, mean=14.24; primary English speakers, n=16, mean=16.75; $t(66)= -2.609$, $p<0.5$; For motive of reputation, primary Korean speakers, n=50,mean=13.18, primary English speakers, n=16, mean=16.12; $t(66)= -2.416$, $p<.05$

values on motives behind self-sacrifice.[8] For Korean speakers, avoiding conflict ranked higher while agape was ranked higher for English speakers. Also, primary Korean speakers ranked maintaining harmony highly while primary English speakers ranked responsibility, personal honor, and reputation higher.

③ Generation/ Motives of Self-Sacrifice

Surprisingly, there were no significant differences between the generations on the motives of self-sacrifice. The only notable difference between the groups on self-sacrifice was regarding tradition, where the means differed by nearly 2.0 points.[9]

For 1st generation immigrants, avoiding conflict(mean=4.40) ranked highly in parent-child relationships. Personal honor(mean=2.60), reputation(mean=2.46), and traditional value(mean=2.46) were deemed unimportant. Mutual service(3.54) was considered somewhat important by the respondents.

In marital relationship, avoid conflict(mean=4.45) and the sense of responsibility(mean=4.07) were deemed important. Personal honor(2.84), reputation(2.47), traditional value(2.53) ranked last.

In workplace relationship, avoiding conflict(4.06) again ranked highly while traditional value(2.60) and reputation(2.74)

8) For motive of avoiding conflict, primary Korean speakers, n=49, mean=21.12; primary English speakers, n=16, mean=19.68; For motive of agape, primary Korean speakers, n=50,mean=17.36; primary English speakers, n=16, mean=19.37.

9) For motive of tradition, 1st generation, n=43, mean=12.6; 2nd generation, n=22, mean=10.7

ranked lowest.

In church relationship, avoiding conflict(4.28) was once again the most important motive for self-sacrifice. Personal honor(2.75), reputation(2.47), and traditional value(2.33) were ranked lowest.

Similar results were observed in both the academic relationship and friendship.[10]

For 1.5 and 2nd generation immigrations, the sense of responsibility(4.35) ranked the highest for self-sacrifice in parent-child relationship, followed by avoiding conflict(3.96), unconditional love(agape)(3.81), and mutual service(3.81). Traditional and cultural value(2.29) ranked as the least important motives among 1.5 and 2nd generation immigrations.

In marital relationship, again, the sense of responsibility (4.44) was the most important motivation, followed by unconditional love(agape)(4.00) and mutual service(3.78). Compared to the 1st generation immigrants, mutual service(3.53) ranked fairly high.

In workplace, relationship, avoiding conflict(4.15) was the most important motivation for self-sacrifice followed by the sense of responsibility(3.69). Traditional and cultural value(2.35) and personality(3.04) were the least important.

In church relationship, avoiding conflict(4.20) once again ranked first, followed by responsibility(4.12), unconditional love(agape)(3.92), religious faith(3.96), and mutual caring and

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10) In academic relationship, avoiding conflict (4.24); tradition (2.47); reputation (2.72). In friendship, avoiding conflict (4.44); personal honor (2.88); reputation (2.67); tradition (2.44).

service(3.80). Reputation(2.88), personal honor(2.96) and traditional value(2.24) were ranked lowest.

Interestingly, in academic relationship, there were no motives considered important by the respondents(that is rated higher than 4). Avoiding conflict(3.71) ranked the highest, and once again, traditional value(2.04) is the lowest.

In friendship, avoiding conflict(4.12) was ranked highest, though not many other motives were deemed important. Reputation(2.73) and personal honor(2.92) were ranked lowest.

f) Implications

The purpose of this study has been to identify motives of self-sacrifice. I have made predictions that: ① there will be a significant difference in attitudes, motives, and beliefs about self-sacrifice between the generations, particularly between 1st and 2nd generation of Korean-American immigrants, and genders. Specifically, the older generation will have more negative attitudes than the younger generation and consider sacrifice more one-sided. The younger generation will have a more mutual approach to self-sacrifice; ② Korean-American immigrants' attitudes and feelings towards self-sacrifice will be clearly negative; ③ Korean-Americans will be less willing to sacrifice for another's needs outside their family; ④ Koreans-Americans' motive for self-sacrifice will be deeply influenced by Confucian teaching(reputation, obligation rather than unconditional love or mutual benefit); ⑤ Koreans are more likely to commit self-sacrifice out of obligation or responsibility than out of mutual service, especially the older generation.

Through this survey, there were seven interesting, crucial, and occasionally unexpected findings about self-sacrifice among Korean Americans. Here is the summary of my findings.

First it is clear that, for at least the participants in the survey, avoiding conflict and maintaining harmony were the most important motives behind self-sacrifice for Koreans. Next important motive behind self-sacrifice was the sense of responsibility towards others. Conversely, mutual service and unconditional love(*agape*) were also considered not important. Not surprisingly, 1.5 and 2nd generation immigrants placed mutual service and caring as more important motive behind self sacrifice than the first generation immigrants. Most likely, this is the result of the younger immigrants interacting with American individualistic culture.

I predicted that responsibility would be the most important motives behind self-sacrifice among Koreans living in the United States. Surprisingly, respondents showed that in all of six relationships, avoiding conflicts and maintaining harmony were the most important motives for self-sacrifice. However, responsibility was still an important motive for self-sacrifice as predicted, as ranked by the respondents as the second most important motives.

I now want to examine the results of the survey within the context of Korean Immigrants' lives. Korean immigrants experience major cultural and intergenerational conflict in the course of their lives. The process of immigration and adaption to the new country is nothing short of a revolutionary process for the family involved. Within a short period of time, families must

adapt themselves to their new environments, necessitating the adoption of a new culture and significant changes in even the simplest things. Concurrently, they also cling to the culture and traditions from home. The family relationship that was previously established is now under pressure from dual forces of adaptation and tradition. Traditional family and gender roles are challenged by the adapting to new environment as all members of the family now must take more responsibility. All of these sources of stress become points for conflict within the family. Korean immigrants, as shown by the respondents in the survey, use avoidance of conflict as a way to evade this source of conflict. They choose rather to give in, commit to one-sided sacrifice to avoid conflict in order to maintain a harmonious relationship in the family. However, as I have noted in chapter four, this passive avoidance can lead to domestic violence and many other family relationship problems. And as I have shown in chapter one, this also conforms to the mindset of the hermit culture and the concept of '*han*': hiding, avoiding conflict, and passive surrender.

Second, there are no significant differences reported between men and women. This many indicate that avoiding conflict is the most important motive behind self-sacrifice or it can be interpreted as a united front in maintaining the public face of harmony. It may indicate that as men and women work as equal partners, traditional gender roles that demand greater sacrifice on women became perhaps less influential. Another reason for this is that for most immigrants, they believe that men make more sacrifices compared to women in the course of their lives. Most studies emphasized sacrifices made by women. I

hope, however, that there will be further studies on sacrifices made by immigrants, focusing especially on men.

Third, the sense of responsibility was considered as the most important motive of self-sacrifice in parent-child and marital relationships for 2nd generation immigrations. Many immigrants came to America to fulfill the typical American Dream. These parents place significant importance on education of the children. The children of these immigrants grew up with the expectation of fulfilling the high expectations of success placed by their parents, responsibility to take care of their family and to fulfill the debt owed to their parents and their sacrifice. With this background, we can begin to see why responsibility ranks so high among 2nd generation immigrants.

Fourth, many immigrants have generally positive views on self-sacrifice. This was especially true for immigrants that lived longer here in the United States. This is to how the American culture, which values heroism, self-reliance, and patriotism, influenced immigrants who grew up during their teenage years. Unsurprisingly, the younger immigrants also likely views self-sacrifice more positively. After seeing their parents sacrifice for their family, after being taught about the previous generation(the WWII generation, for example) who has sacrificed much in the name of their country, the younger immigrants have received a positive picture of self-sacrifice during their formative years. In addition, self-giving and sacrifice are valued virtues within Christian church, these respondents would've likely had more positive views of self-sacrifice than those without these teachings.

Fifth, traditional and cultural value was the least important

motivation for self sacrifice. There is a tendency for some immigrants living in the United States to disregard or ignore traditions set by their home country. Also, there is the tendency to highlight the negative aspects of one's old culture while adapting to the new. Though these immigrants think that they may not be as strongly influenced by Confucian teachings, nonetheless, I still strongly believe they are still influenced by Confucian teachings and traditions.

Unexpectedly, according to this study, reputation was another motive that was considered unimportant. For Koreans, "saving face" is very important aspect in their social life because "face" has to do with the image of credibility of the person they are dealing with. If someone experiences insult, embarrassment, or shame in public and personal relationship, they will lose "face." Koreans are driven to maintain a positive reputation while secretly living in fear of what others may think. However through the results of this survey, the Korean immigrants place more value on responsibility, care for their family, and avoiding conflict than maintaining one's own reputation.

Finally, I predicted that Koreans are less willing to sacrifice for another's needs outside their family. Unexpectedly, Koreans reported that they were more willing to sacrifice for their friends than in other non-familial relationships. Generally, for Koreans, friendships or other social relationships are considered to be secondary to the needs of the family. For most immigrants, their extended family is still in Korea, and their friends have, in essence, become a part of their extended family in the United States.

If self-sacrifice, however, is simply motivated by conflict avoidance and maintaining harmony, then this can easily become an unhealthy one-sided sacrifice. Instead of confrontation, sacrificing to avoid conflicts or just giving up creates its own set of problems. Through the result of this study and reflecting on what motivates Korean Immigrants to commit to self sacrifice, Koreans can learn to sacrifice that are mutually beneficial, and build healthy families.

g) Limitation of This Study

Due to the limitation of this study, we were warned to be careful in interpreting and applying the results directly.

First, self-sacrifice in the context of relationship can be different from situation to situation. Though there were efforts to define the motives of self-sacrifice in six specific interpersonal relationships, the motives behind self-sacrifice can be different from situation to situation, even in the same type of interpersonal relationship. Second, there was difficulty in gauging the amount of sacrifice. Just how much sacrifice is too much sacrifice? Third, there are many compound variables in measuring the motives of self-sacrifice. Unless there were stark and distinct differences, it is difficult to generalize the motives behind self-sacrifice. Fourth, despite anonymity of the survey, there may be distinct tendency by the respondents to be seen as generous or good person. This can bias the result towards the positive. Fifth, many respondents may already have a positive impression or value of self-sacrifice since the survey was directed towards Korean Christians. Sixth, despite one's thoughts or intentions of self-sacrifice, this does not

necessarily show in action. Seventh, Koreans has a tendency to be agreeable to everyone. There are ways to test the distributions in such tables for significance, but the interpretation is complicated?

Due to these limitations, it is very difficult to generalize the results to a greater Korean American population. With these limitations in mind, further study is necessary comparing the views of self-sacrifice among Koreans(living in Korea) compared to Korean Immigrants. Despite their core similarities, Korean Immigrants possess unique values not shared by their Korean native counterparts, as shown by the results of the survey. To truly distinguish the unique values held by the Immigrants, the study should be expanded to encompass not only Korean Immigrants, but to the general Korean population.

Also, as noted earlier in the implication section, more study is needed on the motives of sacrifice among men, especially the immigrants. As we have seen in earlier chapter(goose fathers), men have their own unique values that contribute to their overall motives of sacrifice. However, as this study focused on the general motives of sacrifice, I was not able to explore deeply into why certain men tend to sacrifice more so than others, to the point of self-denial and ultimately, self-destruction. A future study would greatly help to explore why certain men are willing to sacrifice so much for their family.

2. From Sacrificing to Mutuality: New Model toward Equality and Mutual Service

Don S. Browning and his colleagues present contrasting models for the definition of love.[11] At one extreme, some Christians have identified love with self-sacrifice on behalf of others, be that "other" a husband, wife, child, neighbor, stranger, or enemy. This meaning of Christian love has been associated with the Greek word agape. At the other extreme, love is identified with the fulfillment of the individual who loves. To love another is to feel elation, enrichment, passion, and even pleasure. This form of love is associated with the Greek word eros. Another middle view defines love as mutuality. Some scholars, such as Gene Outka, often call love "equal regard."

Though the concept of self-sacrifice is highly important to Koreans, the role and function of sacrifice has been largely ignored by the secular, religious, and familial institutions. Furthermore, because the practices of cultural self-sacrifice are so entrenched within Korean tradition, the words and concepts of self-sacrifice have become distorted to fit particular vertical relationships. Due to the influence of Confucian teaching, self-sacrifice became obligatory, especially for Korean women and children. Out of obedience to their parents and responsibility to their families, Koreans found themselves committing more and more obligated self-sacrifice while suppressing their own needs.

Korean parents feel obligated to sacrifice for their children as an expected duty. Symmetrically, children also find themselves

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11) Don S. Browning et al., *From Culture Wars to Common Ground: Religion and the American Family Debate*, 2nd ed. (Louisville: Westminster John Knox Press, 2000), pp. 101-128.

forced to sacrifice for their parents in the name of obedience and filial piety. And as we have already discussed in Chapter 1, the overemphasis on filial piety has led to the situation where unquestioning obedience is demanded by both parent and elder. Thus, if the children or the younger does not show overt acts of respect and obedience, they will feel shame and guilt.

According to my survey, responsibility or obligation is still the most important motives behind self-sacrifice among Koreans living in the United States. Especially, the children of these immigrants grew up with the expectation of fulfilling the high expectations of success placed by their parents. They feel a strong sense of responsibility to take care of their family and to fulfill the debt owed to their parents and their sacrifice. The survey also showed that it is clear that avoiding conflict and maintaining harmony were the most important motives behind self-sacrifice for Koreans. However, when the hidden motives of their self-sacrifice are out of conflict avoidance, responsibility, obligation, shame, and guilt, then this self-sacrifice is neither self-giving nor serving. They tolerate this sacrificial role in culturally and socially defined situations.

Then what model provides the most adequate understanding of self- sacrifice in family relationships? What, then, should be the model of sacrificial love for Korean Christians? Based on Browning's three views of sacrificial love and the results of the survey, we can find an interesting conclusion.

Koreans will likely agree with the first view of Browning's three views, which is love understood as sacrifice. For Koreans,

sacrifice becomes largely duty, obligation, and responsibility without thought of return from others. There is no such a sense of mutuality and self-fulfillment in the relationships between parents and children, husband and wife. As the survey results shows, with the exception of 2^{nd} generation immigrants, mutual service was ranked consistently as unimportant motive for self-sacrifice. This was especially true in parent-child and marital relationships. Though there is constant sacrifice for the parents and for the children, there is no true freedom and mutual respect and sacrifice because their sacrifice is accustomed to be fulfilled according to obligational motives.

Browning's second view of sacrificial love, or of self-fulfilling love, can be used to explain the Korean emphasis on giving priority to one's own family. Despite the fact the Korean society was supposed to emphasize their strength in solidarity in the community, the actual emphasis is on one's own individual family. Self-sacrifice then becomes limited to one's own family rather than the community. This then becomes what Browning calls eros. In this self-sacrifice, one becomes selfish as he feels elation, enrichment, passion, and even pleasure. This self-sacrifice becomes a necessary thing, tolerable because of its rewards, and continued loyally should it ever become burdensome.

Is there a place for sacrifice in this kind of relationship? For this relationship, compromise is a better word rather than sacrifice. For them, mutuality is important but is defined mainly as a contract designed to enhance the fulfillment of the partners. The language of self-sacrifice is totally absent for them. Self-

sacrifice is a tool that supports the process of negotiation. When they feel they are giving up too much, they stop to talk and negotiate. Those who compromise will quickly point that self-sacrifice is impossible in the light of their own future and ambitions. They will ask "How can we live with one another without compromise?" As we live out our lives without sacrifice, how can we overcome our obstacles and live a more excellent life?' Self-sacrifice should be seen as something positive and not as a negative, as a way to live a more fulfilled life, and as a way to overcome obstacles. However, is it true self-sacrifice if the motive is to gain something from it? How much self-sacrifice is carried out in the name of, a more fulfilled life, a more excellent life? This isn't true service, a true righteous act, instead only an act for one's own benefit. Despite all the sacrifices one has made if there are no gains or benefits to be had, then the outcome is frustration.

As we have seen in the survey, avoiding conflict may be a form of beneficial sacrifice for the self and a way of obtaining peace and maintaining a harmonious relationship with others. However, even through this sacrifice, if that peace and harmony is not achieved, the relationship may deteriorate, result in frustration and ultimately end up in violence.

The third views that Browning proposes, "love is equal regard," is the weakest for Koreans. However, this also gives Koreans a new hope and a path of liberation. Love as equal regard includes elements of eros and sacrificial self-giving, although it subordinates both to equal concern for other and self.[12] Browning et al believe that "love as equal regard also was

central meaning of agape as this word was used in the New Testament, and that love as equal regard is the most adequate view of love for families."[13]

David Augsburger's service model may well serve as a fitting model for liberating Koreans from one-sided self-sacrifice which is often seen as coercive and oppressive. I believe this model gives a very important component missing in Korean sacrifice practice and necessary for its movement towards equality and mutuality.

In Dissident Discipleship: A Spirituality of Self-Surrender, Love of God, and Love of Neighbor, Augsburger describes six types of motivation for service. These different types of the motivation of service will be helpful for Koreans to apply to their motivations for self-sacrifice in family and other social relationships. In addition, this model will broaden our perspective on self-sacrifice and help to move toward more constructive and healthy way to sacrifice for others. Ausburger's model is presented in below.

Figure 1

Motivations for Service[14]

"It's really about me" **"It's truly about you"**

◀—— Self-serving other-serving ———————— Other-using self-forgetting ——▶

12) *Ibid.*, p. 101.

13) *Ibid.*, pp. 101-102.

1	2	3	4	5	6
Exploitive	**Egocentric**	**Egalitarian**	**Obedient**	**Benevolent**	**Sacrificial**

Eros	**Philea**	**Agape**
(self-satisfaction, self-pleasing)	(fellow-feeling friendship)	(care and concern for the others as other)

According to Augsburger, exploitive service is done solely for self-advancement achieved, profit gained, righteousness demonstrated, moral superiority proved, power seized, political clout claimed. Egocentric service fulfills ego needs, inflates self-esteem, justifies the giver's pride, raises the giver above others, or claims virtue. Egalitarian service is of equal benefit to both parties, a quid-pro-quo exchange of help and of the benefits of reward or repayment. Obedient service fulfills a moral imperative to care for the neighbor, help the needy, even aid the enemy out of a committed, willing obedience to a core of internalized values. Benevolent service is freely given, offered as a gift that goes beyond mere payment. It is primarily offered out of caring, mercy, or compassion. Sacrificial service is self-forgetting concern for the other's needs, that helps even though the cost is real sacrifice and voluntary self-investment.

A person may do act one act that is egocentric followed by another that is benevolent. Some persons consistently choose a single style of service; others are highly situational and utilitarian. As Augsburger points out, serving others is voluntary, inner-

14) David W. Augsburger, *Dissident Discipleship: A Spirituality of Self-Surrender, Love of God, and Love of Neighbor*(Grand Rapids: Brazos Press, 2006), pp. 147-170.

directed, sometimes naïve, and truly collaborative.[15] However, he calls benevolent service and sacrificial service "a higher call," which means both arise from a deep commitment to act in love toward the neighbor, to serve out of concern or compassion for the other's needs, to offer help even at one's own expense because it believes that love something one does.[16] He also emphasize the importance of mutuality in relationship, saying that "mature service leans toward the collaborative…… it is the nature of true maturity to learn to love the work one does for the work's sake, to value the service one can provide for the worth of the service itself, not for the acclaim or esteem it may earn. Competition is a useful motivation, but not our highest calling."[17]

As we have explored in our empirical study on the motives of Korean's self-sacrifice, most Koreans who were raised under Confucian teachings and background are quite familiar with sacrificial service. This is especially true for women or the older Koreans when we look at the results of the survey. However, when we take a look at their motive, we also note that with some interest that their motives are from egocentric or egalitarian point. As the survey result showed, avoiding conflicts and maintaining harmony were the most important motives for self-sacrifice for Korean immigrants. Furthermore, when we look at the deeper reasons why parents sacrifice for their children, we find that the support and caring are just not unilateral processes. As children mature, they need to reciprocate the unconditional support

15) *Ibid.*, p. 147.
16) *Ibid.*, p. 152.
17) *Ibid.*, p. 161.

provided for them. Similarly, when we look at the children's piety towards parents, it's closer to obedience, or sacrificial service.

In light of this view, Koreans need a model of self-sacrificed based on benevolent service and sacrificial service. Sacrificial service is good in itself, but this sacrificial service should not be out of coercion, out of individual gain, or out of individual habit. Rather, this sacrifice should be freely given as a present of compassion and mercy.

It is a view of Christian love that makes sacrifice transitional to the restoration of equal regard, that makes sacrifice primarily a matter of self-giving, sometimes even self-assertion, in the name of restoring mutuality.[18] It is true that an ideal of sacrificial and self-giving love can be abused as many contemporary and theological feminists have criticized that Christian love can be identified too completely with the symbolism of sacrifice or the cross of the Christ.[19] Unfortunately that sacrifice had more to do with submission and endurance than it did with a sacrificial leadership that was redemptive.

However, self-sacrifice or sacrificial love cannot be eliminated from Christian understandings of love.[20] The cross has an unavoidable role in the Christian life and in Christian families. Indeed, Christian love, *agape* is the sacrifice of self in the service of another. *Agape* cannot be self-directed; if it is, it destroys itself. It ceases to be self-sacrifice, and becomes self-service. John Stott argues that self-love, directing one's concern and service toward

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18) Browning et al., p. 127.
19) *Ibid.*, p. 127.
20) *Ibid.*, p. 127.

oneself, is the biblical concept not of virtue but of sin.[21] It is precisely because we need to preserve a high doctrine of *agape*, portraying the love of God and for others. We should resist the current fashion of self-love based on self-centeredness rather than self-acceptance and self-regard. We also need to learn to affirm our true self, be free to love ourselves and our neighbor, and free to lose ourselves in the selfless loving of God and neighbor we find ourselves and true self-sacrifice.

This is our hope that is to locate self-sacrifice as a moment within a love ethic of mutuality.[22] When this is done, the sacrificial love can be understood as equally appropriate for both husbands and wives, males and female, and parents and children. Both mutuality and sacrifice should be symmetrical for both husband and wife that Christianity, properly understood, points in that direction.

Although feminism aims at transforming ideals, most secular feminists categorically reject religious traditions as patriarchal, that is, as calling for unjustified sacrifices by women in deference to men.[23] Sociologist Judith Stacey raises an important question: "Beyond proposals to eliminate the family entirely or simply tolerate instability and diversity, with what do feminists propose to replace the failing nuclear family?"[24] I hope Feminist theologians themselves should be forthright in claiming

21) John R. W. Stott, "Must I Really Love Myself?" *Christianity Today*(May 5, 1978), p. 34.
22) Browning et al., p. 127
23) *Ibid*., p. 161.
24) *Ibid*., p. 161.

distinctive religious ideals capable of negotiating the complexities of family life—a concrete language by which freedom, care, mutuality, equal regard, and carefully stated and prescribed sacrificial giving between women, men, and children can be envisioned institutionally. They also should declare that there are stream of thought in Christianity that actually contest norm of male dominance and suggest models of radial equality.

Even then, sacrificial or self-giving love in the service of mutuality has its limits, especially for vulnerable women and children(domestic violence, oppressed women, coerced children and the younger from Korean culture). Bellah et al proposes that love creates a dilemma for Christians.[25] Like loving someone, sacrifice is the quintessential expression of individuality and freedom. At the same time, it offers intimacy, mutuality, and sharing. In the ideal love relationship, these two aspects of love are perfectly joined?love is both absolutely free and completely shared. However, such moments of perfect harmony among free individuals are rare. The sharing and commitment in a love relationship can seem, for some to swallow up the individual, making her lose sight of her own interests, opinions, and desires.[26] How is it that one can lose oneself in sacrifice? The one loses oneself when he/she passively adapts to others needs and goals. Love and sacrifice is supposed to be a spontaneous choice by free individuals, but someone who has lost herself or

25) Robert N. Bellah, Richard Madsen, William M Sullivan, Ann Swidler, and Steven M. Tipton, Habits of the *Heart: Individualism and Commitment in American Life*(New York: Harper & Row, 1985), p. 93.
26) *Ibid.*, p. 93.

individuality cannot really love others, or cannot contribute to one's personal relationship. Losing s sense of one's self may also lead to being exploited, or even abandoned, by the person one loves. In some ways, sacrifice can lead to a road of losing oneself, or can be used to exploit those in weaker position in the relationship.

When reviewing self-sacrifice in the patriarchal and hierarchical Korean society, those that were in the vulnerable or weakened position, especially women and children, encouraged to offer love for their family through obligatory one-sided self-sacrifice. Christianity seemed to reinforce the notion that such one-way self-sacrifice was a virtue the most divine. However, we have seen that this obligatory, one-way self-sacrifice only serves to destroy, not transform, family relationships. We need to realize and acknowledge the limits of their sacrificial love, especially for those in the position that must offer this one-way self-sacrifice.

When this happens, the Christian teaching and theology must deliver the message of true agape and its liberating effects to the marginalized, especially women and children.[27] Koreans should focus on the motives of their self-sacrifice; rather than sacrificing out of obligation and duty, the true motives should be mutually beneficial for all involved. The model of self-sacrifice carefully balances the obligations of regard for others with a legitimate regard for oneself and recognizes the social, cultural, and theological elements required to maintain it.

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27) *Ibid.*, pp. 58-59.

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chapter 10

The Unique Emotional Hurts and Pains For 1.5 and 2.0 Generation Korean Americans and an Approach to Heal the Emotional Wounds

Kang, Peter(Ph.D.)

I. Introduction

Virginia Tech massacre by Cho Seung Hui in 2007, a student at the campus is still bringing chills to many. It was one the most horrific killing by a single human recorded on U.S. soil. Such massacre occurred through Cho who was diagnosed with anxiety disorder during the early years his adolescence. Many are diagnosed with such mental illnesses with varying degrees. Just as Cho, many Korean American children are suffering today. We need to help them. However, all too often we seek worldly answers to spiritual problems. This brief study does not seek to evaluate the effectiveness or ineffectiveness of psychology or psychiatry. However, what I seek to do through this study is to seek the spiritual and emotional element of the healing ministry that Jesus can bring freedom for many who are spiritually and

emotionally distressed. Such promise is made through Isaiah *"The Spirit of the Sovereign Lord is upon me, because the Lord has appointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to announce that captives will be released and the prisoners will be free"(61:1-2 NLT).*

This study seeks to develop an approach to inner healing adaptable to Korean-Americans. The author always wondered why there was so much emotional pain in Korean children growing up in America. The author experienced this pain as the product of three cultures. Therefore, the author seeks to explore a theoretical and practical solution that will lead to deep-level healing for Korean-Americans. This is a summary of the study that explores the scriptural and theological basis for inner healing, family theories and issues in context, and the specific pains and hurts facing 1.5 and second generation Korean-Americans.

This research first explores the emotional and spiritual problems Korean-Americans face today as they adjust to American cultural differences, and how they relate to the emotional and spiritual problems that people in the Bible suffered, along with how God brought healing and restoration into their lives. In addition, I examine how the "new" culture in America impacts Korean-Americans who are recently transplanted from Korea, the specific pains and hurts suffered by them, and how these issues can be addressed to bring healing and restoration. I will relate practical inner healing methods, selecting those that can better deal with the culture-shock specific

difficulties experienced by first through second generation Korean-Americans.

As a response to suffering from emotional problems, especially of the 1.5 and second generation Korean-Americans, several inner healing theories, models and programs have been studied and utilized. A detailed survey and case studies of actual healing results were conducted. The results were analyzed to determine the specific hurts most suffered and the frequency this occurs, along with identifying the support and family systems that have developed in first through second generation.

1. Approach

This study will only cover brief portions of the overall study that I researched over the years. First, I want to briefly summarize the theoretical basis for emotional pains facing many people today. Secondly, I want provide the unique emotional hurts facing Korea Americans today which I found through interviews and surveys. Thirdly, I will conclude with practical family inner healing models that are appropriate for healing of emotional problems that Korean Families face today.

Ⅱ. Discussion

1. Emotional issues people face today

People today have emotional and spiritual problems. Due

to such problems people today are unable to maintain a healthy walk with God and healthy relationships with those of others in the family, as well as in the community where they live, where they worship at the church, and where they work.

1) Anger, Resentment, and Bitterness

Anger, bitterness, and resentment are some of the highest emotional pains present in many of the people's lives. Such feelings, when not treated, are often expressed in uncontrollable rage. Anger is defined as "a strong feeling of hostility or indignation. It is a state of emotional excitement induced by intense displeasure as a result of real or imagined threat, insult, put down, frustration, or injustice to yourself or to others"(Carlson 1981: p. 49). Seamands and other inner healers agree that "anger is the chief source of depression, irrational fears, smoldering resentments, outbursts of rage and mood swings"(Gray 1999: p. 117). "Anger is a distancing emotion. It pushes people away"(Wright 2005: p. 25). According to Hitomi Kishi Gray, "such untreated anger will eventually turn into unforgiveness and hatred toward others. Anger definitely gets in the way of developing healthy relationships"(1999: p. 117). On the other hand, "anger protects the person from being destroyed by the unfair pain that he or she did not deserve"(Kraft 1993: p. 67). In some ways, anger might be helpful in certain circumstances; however, it is destructive for the relationship with God, self, and others(Gray 1999: p. 117). It is not uncommon in my family ministry to encounter people with such expressions of anger that they have destroyed many peoples' lives and brought much fear

into families by causing despair and hopelessness. My colleagues in counseling circles have advised me that in Koreatown, the number of men attending anger control workshops is rapidly increasing. My counselees, in most cases, also have suffered much from anger caused by abusive husbands.

2) Shame and Guilt

Francis Hsu suggests that "shame is a byproduct of suppression, and guilt is a byproduct of repression"(1949: p. 231). According to Kraft, "these feelings often accompany the impression that one is not living up to the standards, to the expectations of the adults in one's life. Expressions like 'shame on you,' or 'you should be ashamed of yourself' are often leveled against children if they make a mistake'(Kraft 1993: p. 186). In addition, Kraft defines shame as "someone feeling bad about who one is" whereas, guilt "as feeling bad about what one has done"(Syllabus 2005: p. 56). Many of my counselees have suffered from shame and guilt. In fact, one of my counselees was locked for three days in the cold basement of his house and was tormented with shame and guilt for merely being second in his graduating class. Such shame and guilty feelings caused long-term damage to the point that the emotional wounds eventually hurt his ability to hold meaningful jobs, since he never developed a respectful attitude toward people in positions of authority. Such expressions of anger and guilt carried on into his marriage, children, and the extended families. On the outside, he looked like a successful person; but on the inside, the wounds were so deep that nothing he did was successful. He failed in three

marriages until inner healing prayer brought freedom into his life as well as restoration to his entire family.

It is no wonder David Augsburger in his Pastoral Counseling Across Cultures indicates that there is a multigenerational transmission process where symptoms are not just one generation deep but rather several generations are involved in any personal problem — the self, the parents one is reacting or responding to, and the grandparents, who are the repetition of the parents' emotional style. And the more repetitious scripting of lives, the more clearly a transmission of pain and impairment from generation to generation(1986: p. 185). Thus, how the parents treat their children in their lives has immense impact upon the following generations. The following is list of shame types according to Augsburger:

a) "*Innocent shame*": Shame felt when one's character is slandered without justification.

b) "*Guilty shame*": Shame felt before others when one violates an ethical norm.

c) "*Social shame*": Embarrassment felt when one makes a social blunder or error.

d) "*Familial shame*": Disgrace from the behavior of another family member.

e) "*Handicap shame*": Embarrassment over some bodily defect or physical imperfection.

f) "*Discrimination shame*": Downgrading of persons treated as socially, racially, ethically, religiously, or vocationally inferior.

g) "*Modesty shame*": Shame related to sexual, social, or dress norms and prescribed behavior.

h) "*Inadequacy shame*": Feelings of inadequacy and inferiority from passivity, repeated failure, or abuse.

i) "*Public shame*": Open ridicule in the community as a punishment or group pathology.

j) "*Anticipated shame*": The fear of exposure for any planned or desired behavior(1986: p. 117).

Many of the immigrant children and the parents alike have faced one or more of the above types of shame in their lives.

3) Rejection

Rejection, according to my survey, was one of the top emotional hurts experienced by Korean-Americans. "This is common emotional pain, a deep sense of unworthiness, a continuous feeling of anxiety, inadequacy, and inferiority which creates a lie in a person's mind that says, 'I am no good'. 'I will never amount to anything.' 'No one could possibly love me.' 'Everything I do is wrong'"(Gray 1999: p. 118). This is a deeply rooted sense of worthlessness and self-despising is said to be the result of not doing something well(Seamands 1985: p. 158). "The hurt is not simply on the outside, for our behavior, but they pierce right into the inside of us, where the concept and feelings about ourselves originate"(1985: p. 155). According to Kraft there are nine categories of these kinds of symptoms:

a) "*Many dislike themselves or some parts of themselves.*" People that have negative feelings toward their body. Some dislike their faces, hips, stomachs, breasts, hair, or their whole

bodies. Many have developed a sense of rejection because they have been conceived before marriage.

b) "*Many people dislike the name they been given.*" Some see their names as a curse. Some may think their names are funny and degrading.

c) "*Many wish they were someone else.*" Sometimes, rather than facing pain, they find it easier to imagine being someone else. Wanting to be someone else can erode self-esteem because the person does not resolve how they feel about themselves.

d) "*Christians with self-image problems are frequently obsessed with their own sinfulness.*" We are all sinners. There is no denying it; however, when we confess our sins, God forgives us; they are gone(1 John 1:9). Furthermore, since it is no longer our nature to sin(1 John 3:9), we do not have to let the idea of our sinfulness prevent us from living lives pleasing to God.

e) "Many resort to mood-altering techniques to escape feelings of worthlessness." Such techniques include but are not limited to, substance abuse. Many mask their pain through such addictions as athletics, exercise, eating, TV viewing, and even religion.

f) "Many curse part or all of themselves." People say hateful things to themselves or parts of themselves, and as such, the words can be empowered by the enemy and become curses. Such curses need to be broken in the "Name of Jesus" or "I renounce any curse I have put on myself!"

g) "*Many are approval-addicted or accomplishment-oriented.*" If we cannot accept ourselves, we believe others cannot accept us either, unless we do something to win approval.

In such cases, people are addicts driven, always striving to attain and never satisfied no matter how great their accomplishments. Such people often grow up feeling that their parents will never care about them unless they do something significant. They feel that they have never experienced parental love for who they were, only for what they have accomplished.

h) "*Many even seem to seek disapproval in a desperate attempt to get attention*." These are people who seem to have developed a habit of being bad. They have a way of doing things that provoke people to anger. The attention they get thereby seems in some perverse way to be an acceptable recompense for their need to be noticed by somebody, at whatever the cost. Since their low self-esteem keeps them from seeking positive attention, they settle for negative attention.

i) "*Many simply give up on themselves*." Some people are so convinced they are not worth anything that they simply give up. They often envy others, but cannot bring themselves to imitate anyone who has succeeded. Furthermore, they are often negative and critical of everyone who has achieved something, perhaps thinking that by tearing successful people down they win for themselves the right not to succeed(1993: pp. 167-173).

In addition, Seamands describes the self-rejection experiences as follows:

a) A sense of worthlessness, with feelings of low self-esteem and recurring inward assaults of self-belittling and self-despising.

b) A sense of phoniness and unreality, a feeling of being

empty, fake, having lost touch with their real selves, and not really knowing who they are(1985: pp. 16-17).

These are people who condemn themselves deeply. The survey results of Korean-Americans reveal that many people suffer from emotional problems of self-rejection. Parental disgrace and shame passed on to the children have damaged self-esteem in their lives and produced such feelings(1985: p. 153). Korean-American parents are often guilty of negatively affecting self-esteem in a variety of ways. Buhler also thinks "a significant amount of your pain is the result of believing things about yourself that are not true"(1988: p. 140).

Such was the case when I was growing up; I was led to believe my brothers when they told me that "I was picked up under a bridge abandoned by someone." Believing in such a joking lie had a deep impact on my self-esteem. While growing up, I never had confidence in myself and had a deep level of low self-esteem. Buhler further explains that recovery from self-rejection is not feeling better about oneself or self-love, but discovering an accurate self-image(1988: p. 141). "Seeing oneself more accurately is the direction the healing process takes, by embracing the pain, broken relationships, the sinfulness of oneself and sins of others"(Gray 1999: p. 120). Healing in such circumstances was possible when the loving and assuring touch of my mother's love revealed the truth that I was indeed her son. This gave me the opportunity to rediscover my true self-identity.

4) Loneliness and Abandonment

As children many are left alone, uncared for, unappreciat-

ed, unwanted, and generally with nowhere to turn. Many children develop such feelings—feelings that they have been abandoned when forced to stay at home alone or with a babysitter. Divorce is another cause that produces such feelings, with children often blaming themselves for the fact that parents did not get along(Kraft 1993: p. 184). A case of loneliness and abandonment in the Scriptures is the case of Joseph, the beloved son of Jacob, who had been sold to slavery by his brothers. "They were guilty of cruelty, child abuse, abandonment, intent to kill, and selling a family member into slavery"(Seamands 1999: p. 165). Such acts create an unsafe and uncaring environment that produces loneliness. Many counselees that I have cared for had such feelings of abandonment due to hard-working parents who were absent during the most formative years of their life. The parents always provided money for their children, trying to offset the feelings of guilt for leaving their children alone to fend for themselves. The long-term effect is the development of some sort of addiction to satisfy and comfort their loneliness and abandonment.

5) Feelings of Worthlessness

Many of these feelings come from the signals experienced that the child was unwanted while still in the womb. Often such an impression will leave children with the feeling they were a mistake and have no right to exist. Late in life a person still could hear such things as "You are useless," or "You are good for nothing." Such statements will either cause or reinforce feelings of worthlessness and inadequacy. Many people in this category

develop performance-orientation in response to feelings of inadequacy or worthlessness. They feel they have to earn their right to attention and respect, even self-respect(Kraft 1993: p. 184-185). I had developed such feelings because I was conceived during the war at which time my mother and father constantly lived under fear, of destruction and of death. As I was growing up, I always wondered why I had to do something to prove myself worthy to my parents. My opinions in family matters were never important. My older brother's opinions were highly valued. They were always given priority over any others in such matters. This was a recipe for developing "perfectionism and hypocriticalness" (1993: p. 185) in my own life.

6) Fear

Fear is "a frequent result of childhood and pre-birth experiences that are not understood by the child"(Kraft 1993: p. 186). Such fear can manifest in a variety of ways, such as fear of heights, rejection, dark, being alone, being in crowds, pain, disease, death, and intimacy(1993: pp. 73, 186). Fear is "embedded in the lower layers of the mind and one day rises to fill us with all kinds of anxieties"(Seamands 1985: p. 87). Fear also may cause difficulty in one coming to faith in Jesus Christ and witnessing(Seamands 1982: p. 18). In addition, fear "has an underlying emotion of guilt and self-hate"(Gray 1999: p. 115).

Peter, in the New Testament, was a good example of a person who had fear, guilt, and also self-hatred for denying Jesus because he had previously vowed that he would never forsake Jesus. Peter and other disciples had fear of losing Jesus as their

leader. Jesus taught about the Good News of the Kingdom, healed the sick, delivered from the demonized, and comforted those who were suffering. And when Jesus was captured, crucified, and died, for Peter it brought incredible fear. He and the others fled and he went back to his old profession of fishing. Such emotions of fear and loss had driven away all those that loved Jesus very much.

7) Rebellion

Rebellion is a frequent type of reaction to a number of maltreatments in one's life that produce fear. People react differently to maltreatment. Some react by wilting and some by rebelling. A variety of problems arise in relating to authority figures, where a rebellious attitude often lies dormant. Among such problems are verbal, physical, or sexual abuse, neglect, favoritism toward siblings, and legalistic pressures to conform(Kraft 1993: p. 186). A number of my counseling cases revealed rebellious attitudes toward parents and others, by those who had been mistreated when they were young. In one specific case, a counselee was never able to hold onto a meaningful job because of his rebellious attitude toward the authority figure in the work place. Such feelings were generated from a time when the child was locked up in the basement of a house for not getting straight "A's" in class work. Furthermore, it resulted in a number of marriage failures. At the church level, normal and loving relationships between people were difficult to maintain.

8) Insecurity

Insecurity arises from a number of sources. Mainly, insecurity manifests itself in the need to control. Children who had to grow up and take charge too early might experience such attitudes. Furthermore, the oldest daughter in the family, or the stable child of alcoholic parents, will often suffer from such problems. This also includes children who had to undergo continuous embarrassment and confusion as to what was expected from them as children(Kraft 1993: p. 186). Many immigrant children undergo such confusion because they had to handle the young siblings while their parents worked long and hard to provide for the family. With such pressure to perform and help along the way, the children goes through much embarrassment when they fall short of their parents' expectations. They often hear such phrases as "I am working sixteen hours a day to support you. This is the least you could do!" Such immense pressures for a child who is caring for a child within the family produces immense insecurity.

9) Lack of Confidence

An underlying reason for a lack of confidence comes from the shame and guilt that is exerted when "one is not living up to the expectations of the adult in one's life"(Kraft 1993: p. 185). Shame and guilt has the effect of robbing confidence from the children. "Shame is a painful experience of the disintegration of one's world. It has the instant effect of disrupting one's social relations...it is a feeling of humiliating exposure……such as loss of face and respect"(Augsburger 1986: p. 116). Lack of confidence was one of the highest emotional pains experienced by the Korean-

Americans. Many counselees indicated that they had no real motivation or strength to move on with life. In other words, they had no confidence that they would succeed in life.

As it was discussed previously through Augsburger's shame analysis, such shame produces a lack of confidence in relationships with God and others in the community of believers, education, social mobility, recognition, and acceptance.

10) Performance Orientation

"Many develop a performance orientation in response to feelings of inadequacy and unworthiness. They feel they must earn their right to attention and respect, even self respect"(Kraft 1993:185). "Performance orientation is a lie accepted by children and built into their natures: I am loved only if I can perform well enough to earn my parents' love." In adulthood this computes into "I belong only if I can please people and live up to their standards"(Sandford 1992: p. 73). According to Seamands "Perfectionism is the most disturbing emotional problem among evangelical Christians"(1999: p. 79). Seamands further describes the symptoms of perfectionism as follows:

a) Tyranny of the oughts: Its chief characteristic is a constant, overall feeling of never doing well enough or being good enough. This feeling permeates all of life, but especially affects our spiritual lives.

b) Self depreciation: There is close connection between perfectionism and low self-esteem. If you are never quite good enough, you feel a continuous sense of self-deprecation.

c) Anxiety: The oughts and self-deprecation produce an over-sensitive conscience under a giant umbrella of guilt, anxiety, and condemnation.

d)Legalism: The oversensitive conscience and comprehensive guilt of the perfectionist are usually accompanied by a great scrupulosity and legalism that rigidly overemphasize externals, do's and don'ts, rules and regulations.

e) Anger: Without realization, but deep inside a kind of anger is building in a perfectionist's heart. There is strong resentment against the oughts, against the Christian faith, against other Christians, against themselves, but saddest of all, against God. Such resentment creates a caricature of a god who is never satisfied.

f) Denial: Very often the anger is not faced but denied(1991:79).

Such symptoms of perfectionism need to be treated with the love of Christ which penetrates through the wall of perfectionism and allows people to know and experience the reality that Jesus accepts them for who they are and not for what they do, for they are a wonderful creature formed in the image of God. This allows the false self to be treated with the gentle love of Jesus.

2. Unique Emotional Hurts and Pains Korean Americans Face today

In this section, I will focus on the results of the survey conducted at All Nations Church representing Korean-Americans

in the Los Angeles area. These KAs come from a variety of ages and education ranging from junior high students to the post graduate level students and professionals. The detailed analysis will be selective and be done only on results considered significant in determining the unique pains and hurts experienced by the KAs and to the extent that they contribute to the overall approach to inner healing presented in this study.

1) The Questions Raised

As discussed previously, the growing Korean-American community in America has also shown a significant increase in emotional hurts experienced within the church. These emotional hurts have been a source of family breakdown and also a source of many other societal dysfunctions contributing to loss in productivity, breakdown in churches, increase in mental illnesses, and single parenting.

The growing problem due to these emotional hurts is that no one in the community to this date has come up with a healing model to deal with restoring mental health within the nuclear family. Therefore, it is my intention to go through this survey, identify some of these hurts and determine how often they suffer from these emotional hurts. When the research was completed, I was quite surprised to find that many assumptions that I had about the hurts and pains suffered by these Korean-Americans were in fact verified to be reasonably true.

2) Analysis Of Survey Results

Approximately three thousand members attend All Nations Church, where I conducted the survey. The church is a Christian Reformed Church,(CRC), and was founded in 1996. The total number of members consists of 1,425 males and 1,548 females, including children. The church's growth could be attributed to various factors, but one factor that stands tall is the dynamic leadership of Senior Pastor Jin So Yoo, who founded the church with an incorporated inner healing program conducted through a three-day retreat that brings restoration and freedom to many. People have become true disciples of Jesus Christ, dedicating their lives to ministry. The survey was taken during the month of May, 2005. Three hundred survey questionnaires were distributed and two hundred twenty-eight survey responses were returned completed. Selective survey results have been tabulated as follows. Of the respondents, 62.3 percent were high school students; the remainder were between the ages of 18 and 45. Of these, 49.6 percent were second generation KAs, and 40.8 percent were 1.5 generation KAs. A portion of the survey questions are included with an analysis of the results. The complete survey results are reflected in Appendix B. Only sampling of the overall survey results are presented here:

THE MOST TROUBLING ISSUES

	Item	Number of Responses	%
1	Studies	144	23.5
2	Faith/walk with God	116	18.9
3	Money	64	10.4
4	Self Image	59	9.6
5	Relationship with friends	52	8.5
6	Relationship with Father	45	7.3
7	Relationship with siblings	39	6.4
8	Jobs	35	5.7
9	Relationship with Mother	31	5.0
10	Other	29	4.7
	Total	614	100.0
	Respondents	228	

Note: multiple choice, multiple responses

THE FIRST PERSON CONSULTING FOR ISSUES AND TROUBLES

	Item	Number of Responses	%
1	Friend	118	39.2
2	Talk to God	81	26.9
3	Mother	30	10.0
4	No one	27	9.0
5	Sibling	15	5.0
6	Father	8	2.7
7	Pastor	7	2.3
8	Mentor/Teacher	7	2.3
9	Counselor/Therapist	2	0.7
10	Other	6	2.0
	Total	301	100.0
	Respondents	228	

Note: multiple choice, multiple responses

THE BIGGEST ISSUES WITH FATHER

	Item	Number of Responses	%
1	Lack of communication	104	20.8
2	He has too many expectations of me	62	12.4
3	Distant	61	12.2
4	Not supportive of my ideas	40	8.0
5	Lack of support	34	6.8
6	We argue and fight	33	6.6
7	Not supportive of my feelings	32	6.4
8	Lack of love	30	6.0
9	Indifferent	30	6.0
10	Verbally abusive	16	3.2
11	Fearful	12	2.4
12	Physically abusive	0	0.0
13	Others(not specifically noted)	46	9.2
	Total	500	100.0
	Respondents	228	

Note: multiple choice, multiple response

THE BIGGEST ISSUES WITH MOTHER

	Item	Number of Responses	%
1	She has too many expectations of me	74	19.3
2	Lack of communication	47	12.3
3	We argue and fight	45	11.7
4	Not supportive of my ideas	30	7.8
5	Not supportive of my feelings	28	7.3
6	Verbally abusive	23	6.0
7	Lack of support	21	5.5
8	Distant	21	5.5
9	Indifferent	19	5.0
10	Lack of love	11	2.9
11	Fearful	9	2.3
12	Physically abusive	4	1.0
13	Others(not specified)	51	13.3
	Total	383	100.0
	Respondents	228	

Note: multiple choice, multiple responses

DAILY LIFE EXPERIENCES OF FOLLOWING ISSUES

	Item	1 Never	%	2 Sometimes	%	3 Often	%	4 All the time	%	Total
1	I have feelings of superiority	126	56.3	75	33.5	15	6.7	8	3.6	224
2	I have a perfectionist attitude	71	31.7	96	42.9	42	18.8	15	6.7	224
3	I am judgmental	37	16.6	141	63.2	28	12.6	17	7.6	223
4	I have feelings of demonization	184	82.1	34	15.2	1	0.4	5	2.2	224
5	I have feelings of different personalities	126	56.5	77	34.5	14	6.3	6	2.7	223
6	I hear strange voices	193	86.9	22	9.9	2	0.9	5	2.3	222
7	I hear strange voices	182	82.0	29	13.1	5	2.3	6	2.7	222
8	I am involved in cultic practices	188	83.9	24	10.7	7	3.1	5	2.2	224
9	I feel depressed	68	30.0	115	50.7	32	14.1	12	5.3	227
10	I am physically sick often	91	41.4	101	45.9	23	10.5	5	2.3	220
11	I have a eating disorder	178	79.5	32	14.3	8	3.6	6	2.7	224
12	I have suicidal tendencies	174	78.0	42	18.8	4	1.8	3	1.3	223
13	I drink alcohol	165	73.7	45	20.1	7	3.1	7	3.1	224
14	I gamble	183	81.3	29	12.9	9	4.0	4	1.8	225

	Item	1 Never	%	2 Sometimes	%	3 Often	%	4 All the time	%	Total
15	I smoke	205	90.7	9	4.0	7	3.1	5	2.2	226
16	I take drugs	208	92.9	9	4.0	3	1.3	4	1.8	224
17	I give up easily	58	25.8	125	55.6	35	15.6	7	3.1	225
18	I have a lack of confidence	51	22.8	128	57.1	35	15.6	10	4.5	224
19	I have feelings of insecurity	102	45.3	102	45.3	12	5.3	9	4.0	225
20	I am not able to focus	51	23.0	130	58.6	22	9.9	19	8.6	222
21	I have feelings of worthlessness	116	51.8	89	39.7	8	3.6	11	4.9	224
22	I have shameful feelings	51	22.8	135	60.3	26	11.6	12	5.4	224
23	I need constant praise	77	34.7	105	47.3	26	11.7	14	6.3	222
24	I feel aban-doned	108	48.2	88	39.3	16	7.1	12	5.4	224
25	I feel lonely	66	29.3	118	52.4	26	11.6	15	6.7	225
26	I have feelings of being unwanted	88	39.8	103	46.6	17	7.7	13	5.9	221
27	I have bitter feel-ings toward people	56	25.0	140	62.5	19	8.5	9	4.0	224
28	I have feelings of rebellions	83	37.6	106	48.0	18	8.1	14	6.3	221
29	I feel frustrated	13	5.7	151	66.5	47	20.7	16	7.0	227
30	I am not able to speak freely	87	38.7	103	45.8	27	12.0	8	3.6	225

	Item	1 Never	%	2 Sometimes	%	3 Often	%	4 All the time	%	Total
31	I have communication problems	58	28.3	122	59.5	15	7.3	10	4.9	205
32	I am fearful about things	33	14.6	152	67.3	30	13.3	11	4.9	226
33	I have guilty feelings	37	16.4	143	63.6	31	13.8	14	6.2	225
34	I have nightmares and bad dreams	105	46.7	98	43.6	14	6.2	8	3.6	225

DAILY LIFE EXPERIENCE OF THE FOLLOWING ISSUES

	Item	1 Never		2 Sometimes		3 Often		4 All the time		Total
35	I have feelings of hatred toward people	73	32.7	127	57.0	13	5.8	10	4.5	223
36	I have had feelings of rage	128	57.1	79	35.3	11	4.9	6	2.7	224
37	I have angry feelings	11	4.9	168	74.3	40	17.7	7	3.1	226
38	I have feelings of unforgiveness	72	32.3	122	54.7	20	9.0	9	4.0	223
39	I am physically abused/beaten	192	86.5	21	9.5	5	2.3	4	1.8	222
40	I am verbally or emotionally abused	146	65.5	66	29.6	7	3.1	4	1.8	223
41	I am abusive to others	164	74.2	47	21.3	5	2.3	5	2.3	221
42	I am sexually abused	209	94.6	9	4.1	0	0.0	3	1.4	221
43	I am sexually active	183	82.4	22	9.9	11	5.0	6	2.7	222

	Item	1 Never		2 Sometimes		3 Often		4 All the time		Total
44	I am curious about pornographic materials	139	62.6	64	28.8	10	4.5	9	4.1	222
45	I have sexual fantasies	108	48.0	85	37.8	18	8.0	14	6.2	225
46	I masturbate	146	65.8	50	22.5	13	5.9	13	5.9	222
47	I use pornographic materials	168	75.0	38	17.0	6	2.7	12	5.4	224
48	I have feelings of homosexuality	201	91.8	9	4.1	3	1.4	6	2.7	219

I have carefully documented many hurts and pains that they experienced and listed above for the respondents to check the level in which they suffer the emotional hurts. I have specified a list of forty-eight specific hurts and a category for other types of hurts not listed above. Of the forty-eight different kinds of hurts, I have summarized the top ten hurts and pains below for a more in-depth analysis:(Pains and hurts: From level 2, sometimes; level 3, often; level 4, all the time)

1. I have angry feelings	94.2%
2. I feel frustrated	94.2%
3. I have guilty feelings	83.6%
4. I am judgmental	83.4%
5. I have shameful feelings	77.3%
6. I have a lack of confidence	77.2%
7. I am not able to focus	77.1%
8. I have bitter feelings toward people	75.0%
9. I give up easily	74.3%

10. I feel lonely 70.7%

PREFERRED PERSON TO SEE FOR HEALING

	Item	Number of Responses	%
1	Friend	97	27.6
2	Pastor	65	18.5
3	Mother	49	14.0
4	Father	27	7.7
5	Christian counselor	26	7.4
6	Mentor/Teacher	23	6.6
7	Sibling	21	6.0
8	Psychologist	7	2.0
9	Psychiatrist	4	1.1
10	Others(not specified)	32	9.1
	Total	351	100.0
	Respondents	228	

Note: multiple choice

3) INNER HEALING FOR KOREAN-AMERICAN FAMILIES

Through this study, I have uncovered some unique pains and hurts experienced by Korean-Americans in the United States. I have reviewed the Bible to determine how God brings emotional and physical healing to His people. God heals because of his compassion and love for His people. I have also presented some inner healing techniques applicable in context in bringing healing into people's lives. In this chapter, I will explain the integration of family theories and inner healing applied in the KAF context.

4) Definition of Inner Healing

People are hurting today just as in Jesus' day. People have been beaten up by Satan from the inside as well as from the outside. Spiritually, the relationship with God is far from ideal and the closeness with our Creator for whom we are made often eludes us(Kraft 1993: pp. 16-17). Thus, Inner Healing is a ministry of the Holy Spirit through the prayer and love of the Christian community. It aims to help the whole person experience the unconditional love of the Creator by trusting the love of Jesus in the emotional and spiritual areas where his love seems absent, and as a result, the person is suffering from broken relationships with God, self, and others(Kraft 1992: p. 141; Sandford 1982: p. 6; Seamands1982: pp. 120-121; Gray1999: p. 110). As Gray says:

People experience pain because of the simple yet devastating fact that we are not perfect, for we all have sinned. And, since we do not live in perfect loving relationship with God and others, we are not only vulnerable to receiving pain, but also cause pain in other people as well, just like Adam and Eve after the fall(1999: p. 111).

Many try to carry on with their normal lives but are unable to because of the enormous emotional burdens and pains that are hidden within themselves. Therefore, inner healing brings freedom and the healing touch of God in those hidden areas. When such pains are not dealt with, they bring "unforgiveness, anger, bitterness, rejection, low self-esteem, fear, worry, sexual issues, and the like"(Kraft 1992: p. 141). When such pains are

touched by the unconditional love of Jesus, we are free to experience a closer relationship with God, family members, self, and others in the community of believer and unbelievers.

Inner healing not only brings freedom and breathes a sense of fresh spiritual encounter with God, but it also brings a sense of being "more personal and more focused on love"(Kraft 1993: p. 41) of self, God, and others. John and Paula Sandford state that inner healing is "not merely a tool to heal troubled hearts; it is a vital key to the transformation of the heart of every normal Christian"(1982: p. 6). Therefore "our responsibility is to pray for each other to receive His love where we need it, and to choose to walk the life of sharing mutual love and acceptance with one another"(Gray 1999: p. 112). Inner healing reconstructs the destructive relationships, reprograms distorted personal patterns, and transforms broken hearts through prayer ministry(Seamands 1999: p. 121). In the following I will discuss some specific ways of doing inner healing.

The "typical process of inner healing ministry consists of three parts. These are preparation, main ministry, and post ministry"(Gray 2003: p. 34). As such, in any inner healing ministry Gray suggests it is essential that counselors prepare through prayer, understand what needs to be done and do appropriate follow up after counseling so that counselees can continue to progress in their lives.

5) What Is the Inner Healing Need for KAF?

In numerous cases of inner healing that I have conducted over the years in KAFs, not all techniques are applicable to all the

individuals, whether they are women, men, or KA children. Kraft in his most recent book Appropriate Christianity, speaks of "appropriate to the cultural context"(2006: p. 4). My case studies show that women may have healing needs that are very different from the needs of men, and KA children may have healing needs that are different from those of the adults. Each of these groups has a context of its own in addition to the cultural contexts that need to be factored in.

I have recommended certain approaches for developing healthy families within the KA context. My observations indicate that women may need the Back-to-the-Womb exercise more often than the men and men may need healing from perfectionism more than women, whereas KA children may need them both. The key is to determine the appropriate method for each member of the family for best healing results.

6) Is Inner Healing the Only Solution for Healing?

Throughout the case studies of inner healing and the large number of inner healings conducted over the years, I am left to question whether pure inner healing application will resolve all emotional and spiritual problems of KAFs. I believe when the Holy Spirit decides to do His work, His Will will be done. His work is undoubtedly real and countless number of KAs have been healed and restored.

But I have observed in a number of inner healing cases that inner healing needs to be integrated with family theories. This helps individuals understand what they are going through in a family development phase and where such problems come

from. Use of family theory techniques, then, actually enhances the inner healing results. My case studies have shown that inner healing will be much more successful when integration is achieved.

Why will just inner healing fall short of maintaining a healthy family going forward after healing? The answer lies in the fact that the old habitual ways simply won't go away by themselves. Most families also need to learn how to maintain family health through the application of appropriate family techniques.

7) Can Family Theories be the Only Solution for Healing?

As a family pastor over the years, I have trained and worked with couples through family therapy in the local congregation instituting various family theories, some of which I have presented in my dissertation. Deep emotional hurts associated with life events cannot, however, be resolved solely through the application of family theories. I deeply believe that family theories can help achieve and maintain healthy families, but only after the application of inner healing has been achieved. Family theories can be a tremendous addition to KAFs and can aid the inner healing process. For example KA children will need to have explained in detail why they are suffering from inner hurts. This is where the family theory comes into play.

When KAs understand what needs to be done, they trust and follow your lead for inner healing. Consequently, the inner healing results will be much greater. If, however, the whys are

not fully explained and there is lack of understanding, inner healing may not be attained. Though family theory alone won't bring healing, it is essential for the permanency of the healing.

8) Integration of Inner Healing and Family Theories

My experience indicates, then, that the best inner healing results are achieved by combining and integrating inner healing and family theories. Family theory, with its emphasis on communication, points to the need for people to understand family interaction issues that often lie beneath surface-level problems. The KAF need to understand "the why" and "the how" in any process of inner healing to experience optimum healing results. To highlight this, I offer the following diagrams to KAF healing theory to show the integration of these ideas:

Figure 4

FAMILY HEALING THEORY AND PRACTICE FOR KOREAN-AMERICAN FAMILIES
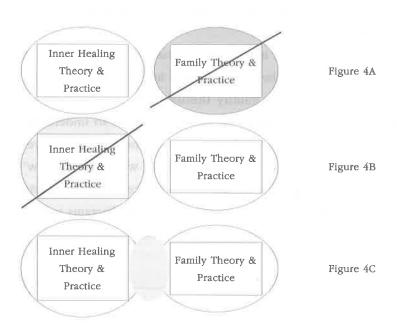
Figure 4A shows that just applying an approach to inner healing techniques without appropriate family theory insight may not bring about the sought-after healing. Figure 4B shows that a family theory approach by itself also may not bring the desired restoration and healing. Figure 4C, however, pictures the integration of appropriate inner healing theory and appropriate family theory to achieve optimum healing results and enable the recipients to maintain healthy families. The shaded area in the middle shows the approach to inner healing and family theories

coming together to achieve a balance for appropriate healing in KAF.

9) The Need for Trained Inner Healers in KAF

The development of trained inner healers is crucial in achieving healing for the KAF churches. There is a great shortage of inner healers everywhere. There are also acceptance issues on these types of inner healing ministries across denominational lines. However, Fuller Theological Seminary has been a front runner for training such individuals through "Deep Level Healing" classes conducted by Kraft, a Professor of Anthropology. As a result, many churches are adopting various inner healing guidelines appropriate for their congregations.

Personally, I have been the beneficiary of such training and now I am embarking on a new strategy of inner healing with the application of family theories for people within my context. But many more trained inner healers with good family ministry training are badly needed. Another problem that exists in KA churches is the availability of funds to hire professional family pastors and inner healers. Budgetary constraints are a constant problem that needs to be resolved. KA churches need to see the benefit of this valuable ministry and be willing to invest in it.

10) Appropriate Application of Family Inner Healing Techniques in KAF Contexts

In order to present a contextually appropriate way of doing inner healing in the KAF context, we need to understand certain cultural issues that inner healers need to understand,

adopt and implement for effective inner healing. I will briefly propose three steps toward greater appropriateness in doing inner healing among KAFs. Since inner healing techniques have been developed primarily with individualistic Americans in mind, we need to move from individual inner healing to family inner healing applications. Much of what I've already written has argued for this change. Then there needs to be a move from Western applications to Korean applications. I have endeavored to make this adaptation in my own ministry among Koreans and have made several suggestions toward this change in the preceding chapters. The third step that needs to be taken, if the ministry is to be maximally effective for the target audience of KAs is from Korean applications to a Korean-American application.

11) Individual Inner Healing to Family Inner Healing Applications

Most of the inner healing in Western contexts is individualistic. This is currently being practiced by many inner healers today. They include Charles H. Kraft of Deep Healing Ministries, John and Paula Sandford of *Elijah House and Francis and Judith MacNutt of Christian Healing Ministries* to name a few. Such inner healers have carried out very successful ministry for many years utilizing western concepts and methodology tailored to individuals.

Through my inner healing experience during the last eight years, I have noticed that individual inner healing is very effective; but it does have its drawback. If we are to do inner

healing individually to the entire family, it would take a substantial amount of time. Therefore, I would like to suggest f*amily as a group inner healing*. The process would be:

a) Before you do family healing, agree that each member of the family is committed to receive inner healing.

b) Brief each member of the family about what is expected from inner healing, and pray for each member privately.

c) When individual issues are prayed for with inner healing application, parents first and then, children. My observation in case studies shows that when parents are healed first, many of the children's issues are also healed. Next, bring the children and parents together for prayer. Now, they are ready to address family issues for healing.

d) Allow the children first to express their opinion and concerns. Allow time for parents to process the information from the children.

e) Children's hurts and pains are then addressed through inner healing. Often this requires deep apology and acceptance of responsibility for their actions by parents and this often enough to bring healing. In many cases, years of abuse and pain are resolved by mere acknowledgement and asking forgiveness. In the KAF context, admittance of wrongdoing, especially by parents is rarely ever done. That is why when it is done, it is very powerful. It brings much healing and restoration.

f) Once family healing is completed with children as a group, I do inner healing with the parents to deal with marital issues. This is where family theories are often applied in conjunction with inner healing. Both the husband and wife are

given the opportunity to express their concerns. Typical issues to be addressed are lack of love, lack of acceptance, rejection and anger towards each other, lack of intimacy and inability to communicate effectively resulting in loneliness. Inadequate separation of duties and responsibilities and parenting differences are also typical issues found in marital healing.

g) Once the problems are identified, each member is asked to close their eyes and ask the Holy Spirit to come and minister. Often they are guided by the Holy Sprit to forgive and accept responsibility for their actions. Communication problems have always been the cause of their hurts. In my family ministry, special therapy sessions are taught centering on communication skills during and after the inner healing sessions. In other words, habitual issues are dealt with through counseling and marital therapy on an ongoing basis.

h) As a final step, I bring the children and parents together and ask Jesus to seal the work that has been done. Furthermore, each family member is given the opportunity to share and commit their lives to forgive and open up the communication channels for meetings each week to reduce the chance of developing deep family problems in the future.

These steps have been most successful in inner healing sessions I have led. But the KAFs require understanding of their cultural contexts as much as their family system.

3. From Western Inner Healing to Korean Inner Healing

The Western way of inner healing is gentle, patient, and understanding. That also includes mutual respect and responsibility of both counselee and the counselor. Both see the need for each other in healing and expect that God will do a great work of restoration and healing. However, in a Korean way of approaching inner healing, there are some changes that need careful consideration:

a) The ministry leader needs to be more in charge. Koreans expect their pastor or counselor to tell them what might be the problem and to deal with those issues right away. They trust that you know what you are doing.

b) Listen to their problems and be ready to give answers and get to the point. They want quick answers. This is culturally appropriate and that is the way they have learned and grew up.

c) Once you have identified the issues, do the inner healing. They will follow your instructions and do what you ask.

d) They like to be prayed for without them doing much. They like to receive. Since you are an authority figure and messenger of God, they assume you are well qualified to deal with their issues.

e) They like you to give them guidance and answers. Once the inner healing is done, tell them what they need to do regularly in their life. Give them a spiritual menu and follow up regularly through post counseling prayer.

f) Don't do too much listening without telling them what needs to be done.

g) Don't be a softy. They want you to be in charge and show spiritual leadership.

h) Don't be led by the counselee. They will go off on tangents. This will interfere with the guidance of the Holy Sprit and with the flow of ministry itself.

i) Korean men don't fare very well with the back-to-the-womb exercise. I am a good example. It took me eight times before I could experience the benefits of the exercise. You might fare better with the back-to-the-event exercise.

The Western approach to inner healing is basically sound, but it needs to be adapted to the Korean context. For Koreans who are newer to Western ways, the styles of inner healing ministry need to be adapted to their way of understanding.

4. Inner Healing from Korean to Korean-American

The third adaptation is from the Korean to the Korean-American context. Inner healing in this context consists of:

a) Be kind and be a good listener. KAs are, to all intents and purposes, Anglos culturally. Yet, they have internalized both American and Korean cultures. They can adapt to either culture but are more comfortable with the American way.

b) Building relationship and trust before inner healing is essential. This is done through acceptance of who they are and through deep listening. I have found that just deep listening does a lot of healing in itself. This is because KA parents are not well trained to listen to their children.

c) Korean-Americans grew up in their homes without much acceptance and very little communication. They want explanation and communication. My survey shows that lacks in

these areas are the major reason why their relationships went sour with their parents. They want to understand why, what needs to be done, and what they can expect to gain from it.

d) The majority of pains and hurts experienced by the KAs according to the survey, come as a direct result in lack of acceptance and communication. Therefore, if the counselor can be a good listener and accept them, this alone would be good enough to relieve much of their pain.

e) Contrary to the Korean context, don°Øt be direct and pushy with the counselees in the KA context.

f) Don't tell them what to do but explain and give alternatives for treatment.

g) Don't expect to get immediate results. KAs are not completely American or Korean. Sometimes, they need deeper processing to understand. But once they accept and understand the reason, they are very quick, responsive and decisive.

h) Be careful with deliverance. Rather than using Kraft's box technique for getting demons out, just exercise the authority in Jesus' Name to cast them out. They usually prefer not to see them. Still, in some cases it is acceptable to use boxes.

i) Don't rush to bring everyone including the parents to the same table for inner healing. Each member needs to be briefed. Be on the same page with everyone as to what needs to be accomplished in family healing.

j) When family inner healing is involved, do the parents first. Then, proceed with the children. By the time the parents are healed and restored through inner healing, many of the spiritual and emotional issues in children are also resolved. I find it much

easier to bring about family healing when parents and children are first dealt with separately. Then, bring them together for family healing.

As one can see the approaches for Western, Korean, and Korean-American healing process needs to be adapted to the culture and worldview of each group. One single construct approach is not appropriate for all of them. This will be true for other Asian peoples as well.

Ⅲ. Conclusion

In this brief study, I have summarized the theoretical basis of inner hurts that many suffer today. In addition, I have shown some of my survey results of unique pains and hurts experienced by Korean Americans and how they impact their daily lives. Concluding I have also shown ways in which spiritual healing can bring freedom to people's lives in contextually applicable to Korean American families. They are many more research and studies that will be needed in the coming years to further understand the dynamics of change in the community in context. But we know that only the author of life and death, our sovereign God has the ultimate answers to our pains. When such pains come in contact with God's love, we experience true freedom, healing and restoration from broken relationships.

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chapter 11

한국 근대 유교 문화에서 기독여성의 역사적 공헌들

Kang, Christina(Ph.D.)

I. 시작하는 말

역사는 언제나 우리가 누구인지 알려 주는 귀한 자료이기에, 한국 여성을 알기 위해서는 수세기에 걸친 한국의 역사를 고찰해 보아야 한다. 이 연구에서 나는 수세기를 걸쳐 한국 여성들에게 영향을 미쳐온 전통적 종교들인 무속과 불교와 유교를 간단하게 다루어 볼 것이다. 한국 여성은 오랜 기간 전통적인 종교의 영향력 아래 있었다. 그러나 1884년[1] 기독교가 들어오면서 한국 여성의 정체성에는 이전과는 다른 새로운 변화가 일어났다.

1) 한국의 기독교는 선교사 알렌(Horace Allen)이 1884년 도착하고 언더우드(Horace Underwood)가 1885년 4월 5일 인천 제물포에 도착함으로 시작되었다. Park, Timothy Kiho, 한국교회 선교 운동사, (Pasadena, CA.: IAM, 1999), p. 40.
그러나 실제로, 한국 사람들에게 기독교 복음의 씨를 뿌리기 시작한 것은 1885년에 온 이들 선교사들에 앞서 만주 땅에서 이루어지고 있음을 언급하고 있다. 여성분과 위원회 편(한국 기독교 100주년 기념사업협의회) "여성 깰지어다 일어날지어다 노래할지어다", (서울: 대한기독교 출판사, 1985), p. 18.

한국 여성들이 복음을 받아드리기 전에는 자신이 누구이며, 왜 살며, 어떻게 살아야 하는지에 대해서 생각하기조차 어려운 삶을 살아왔다. 여성들은 그저 가정에서나 사회에서 남녀칠세부동석(男女七歲不同席), 부창부수(夫唱婦隨), 삼종지도(三從之道), 칠거지악(七去之惡) 등과 같은 여성관을 따라서 살았고, 이러한 규범은 주로 주자학적 배경을 가진 유교적 남녀 윤리의 기본이 되었다.[2] 한국 기독교 초기에는 유교사상의 배경으로 인해서 나라를 잘 다스리는 기초는 집안을 잘 다스리는 데 있다고 보았고, 집안을 잘 다스린다는 것은 그만큼 여성이 남성에게 복종 잘하는 것으로 생각하였다. 우주 만물에 하늘과 땅이 있듯이 인간에게도 남과 여가 있어 하늘과 땅의 구분처럼 남성과 여성은 구분되어야 하기에, 비록 결혼한 부부라 하더라도 서로 구분이 있다는 부부유별(夫婦有別)이 강조되었다. 이러한 남녀유별이 파괴된다면 천지의 질서와 나라의 질서가 파괴되는 것으로 결국 망하고 만다고 생각하였던 시대였기에, 당시의 여성들은 문서 없는 종과 같았다.[3]

이렇게 가정과 사회에서 억눌려 살던 여성에게 기독교의 선교는 정말 '복음'(Good News) 그 자체였다. 한국 여성들이 복음을 받아들이면서 생겨난 가장 큰 변화 중에 하나는 자기 자신이 누구인지에 대한 정체성(identity)과 자신이 중요한 존재라고 하는 자존감(self-esteem)을 갖게 되었다는 것이다. 역사를 살펴보면 여성들은, 자신이 가치가 없는 존재라는 생각에서 남편과 아버지에 의존하여 그들이 정한 사회질서를 따라야 하는 나약한 존재로 인식하고 있었다. 기독교인이 되기 전에 그들은 자신의 적절한 이름도 가지지 못한 채 누구의 엄마, 누구의 아내, 혹은 누구의 딸로서 불렸다. 반면 기독교는 그들의 이름을 불러 주었고 하나님 안에서 자매이며 자녀로서 한 가족처럼 받아들여 주었다.[4]

2) Chou, Sun Ae, 《장로교 여성사》, (The History of Presbyterian Women in Korea). (Seoul Korea: The National Organization of Korean Presbyterian Women,,Hae Sun Moon Hwa Sa, 1979), p. 28.

3) Chou, Sun Ae, 《장로교 여성사》, pp. 28-29.

한국 여성들은 전통적 사회에서 항상 요리와 바느질과 청소와 같은 집안일, 그리고 다른 사람들을 뒷바라지하는 일을 해야만 했었다.[5] 그러나 그들은 기독교인이 되면서 새로운 삶의 목적과 의미를 찾게 되었다. 집안에서 부엌일을 하거나 시중만 들던 여성에게 '예수는 그리스도' 이며, '누구든지 그를 믿고 영접하면 하나님의 자녀가 된다' 는 것은 새로운 정체성 즉, 새로운 신분이 주어지는 것과 마찬가지였다. 그래서 하나님 아버지의 딸이 되며, 만왕의 왕의 백성이 되고, 예수 그리스도의 신부로 인식된 변화된 정체성은 삶의 새로운 의미를 부여하였다. 그리고 이 땅에서 주(主)를 위해 살다가 죽어서도 그분 앞에 간다고 하는 소식은 자신이 누구이며, 왜 살아야 하며, 장차 어디로 가는지를 알려 주었기에 앞으로 어떻게 살아야 하는지에 대한 분명한 책임의식을 깨달았다. 이렇듯 복음을 받아들인 한국 여성들은 기쁨으로 일어나 뛰기 시작했다.

한국 여성들이 빠른 속도로 복음을 받아들인다는 다음과 같은 기록이 있다. "한국의 여성은 남성에 비해 지적 수용력이 열등한 반면, 단순하고 깊은 믿음과 신앙적 경험, 그리고 민첩하게 적응하는 정신 능력은 한국의 남성보다 훨씬 쉽게 복음을 받아들이고 있었다."[6] 초기 선교사들은 여자들과 부녀자들의 교육에 집중하였다. 그 결과 한국 여성들은 교회나 집에서 자원하는 마음으로 섬기기 시작했다. 그들은 사람들을 교회에 데리고 와서 복음을 듣게 하고 주일학교에서 가르치며 음식을 만드는 등 선교사들과 목사들을 도왔다.

한국의 역사는 반만년의 역사로 기원전 2332년까지 거슬러 올라간다.[7] 그러나 그러한 오랜 역사 속에서 여성들도 열심히 살았겠지만, 한국

4) 한국 전통 문화의 특성을 따라 여성에게 개인의 이름을 부르지 않았고, 아버지의 호칭을 따라 "아무개의 딸", 결혼 후에는 "아무개의 부인", 아들을 낳으면 "아무개의 엄마" 라고 부르는 것이 일상적인 상례였다.

5) Lee, Bae Young, 《우리나라 여성들은 어떻게 살았을까?》, (서울: 청년사, 1999), p. 126.

6) Lee, Hyo-Jae, *Christina Mission and the Liberation of Korean Women. International Review of Mission 74(1).* (Seoul, Korea: Myung Moon Dang, 1985), pp. 93-102.

여성들에 관한 기록은 남성들의 기록보다는 많지 않다. 그래서 나는 비교적 역사적 자료가 잘 기록되어 있는 19세기 말에서 20세기 초까지의 역사를 중점적으로 살펴볼 것이다. 나는 먼저 개화기 이전에 한국인의 문화 전반에 스며들어 있는 종교들을 살펴보면서 이러한 종교가 한국 여성의 삶에 어떠한 영향을 주었는지 고찰해 볼 것이다. 나중에 보겠지만, 그때나 지금이나 전통적 종교인 유교가 한국의 남녀 모두에게 커다란 영향력을 주고 있음을 알 수 있다. 이후 기독교가 한국 여성들에게 가져온 놀라운 변화를 기록한 자료를 통해 보면서 그들이 한국 기독교에 미친 공헌을 고찰할 것이다. 나아가 한국 여성들의 이러한 좋은 전통이, 오늘날 가정과 교회와 그리고 사회에 영향을 줄 수 있는 여성 기독교인들에게도 이어지기를 바란다.

II. 전통적 종교에서의 여성의 이해

19세기 말, 당시의 시대상은 한국에게 있어서 급변하는 과도기의 시기였고 전통적인 종교들의 영향력이 흔들리고 있었다. 따라서 한국 사람들은 그들에게 새로운 소망을 주는 신앙이 필요하였다. 한국에 개신교가 들어오기 전에는 시대적인 순서로 무속, 불교, 그리고 유교가 지배적인 종교였다. 당시의 한국 여성들의 삶을 이해하기 위해서는 이러한 전통적인 종교를 먼저 이해해야 할 것이다.

1. 무속

"무속은 대부분 악한 것이지만 선과 악에 있어서 신들과 악령과 귀

7) Paik, L. George, *The History of Protestant Missions in Korea 1832-1910* (Seoul: Yonse University Press, 1971), p. 4.

신의 세계를 믿는다"[8]라고 니스벳(Nisbet)은 지적한다. 한국의 무속은 강한 자연 숭배적 요소를 지니고 있는 원시 정령숭배에 기초하고 있다. 이러한 정령숭배는 다신교적이고 독특한 무당 종교로 발전되었다.[9]

'무속' 혹은 '무당 종교' 혹은 '무교'로 불리는 영에 대한 숭배는 일반적으로 한국인들이 주로 따르던 가장 오래된 종교의 형태이다.[10] 한국의 무당은 제사장과 같이 치유자로서 일을 하는 직업적 여성 종교인이다. 더욱이 무당의 중요한 역할은 "불행을 막고 복을 비는 것이다. 무당은 신들에게 종교적인 예배를 하는 하나의 제사장이었다."[11] 무당들은 신이 전염병에서 보호하고 삶의 모든 일과 강, 날씨, 우물과 산들을 지킨다고 믿는다.[12] 무당은 예언자로서 "환상으로 조상들이나 영들을 보기 위해 능력을 구하고 자신의 입술을 통하여 말하도록 신이 내리기를 요구한다".[13]

한편, 무당은 설교자로, 교육하는 자로, 경험 있는 가족 상담자로서 역할을 한다.[14] 이렇듯 한국의 무속은 여성 중심의 종교였으며 중국에서

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8) 한국인의 집에는 부적을 위한 영들이 거하는 세 장소가 있다. 부엌에는 귀신에게 바치는 헌물을 넣는 작은 그릇이 있고 집 뒤에는 집 귀신이 머물도록 종이와 새끼줄로 작은 둥지를 만들고 마루 기둥에 귀신이 살도록 천장 들보에 종이들을 붙여놓기도 한다. 만일 이런 것들을 소홀히 하면 집에 큰 우환이 올 것이 분명하였다. Nisbet, Anabel Major, Day In and Day Out in Korea. (VA: Whittet and Shepperson, 1920), pp. 104-105.

9) Choi, Man Ja, "Feminist Images of God in Korea Traditional Religion." (Seoul: God' s Image8(2), 1989), p. 31.

10) Lee, Kwang Soon, "Korean Women' s Understanding of Mission: Role of Women in the Korean Presbyterian Church." PhD dissertation, (Pasadena, CA.: Fuller Theological Seminary, 1986), p. 18.

11) Kim, Sung Tae, "Contextualization and the Presbyterian Church in Korea." PhD dissertation, (Pasadena, CA.: Fuller Theological Seminary, 1991), p. 16.

12) Griffis, William Elliot, Corea: The Hermit Nation. (Seoul, Korea: Charles Scribner' s Sons, 1904), 326. Lee, Kwang Soon, "Korean Women' s Understanding of Mission: Role of Women in the Korean Presbyterian Church." 21.에서 재인용.

13) Kendall, Laurel, Shamans, Housewives, and Other Restless Spirits: Women in Korean Ritual Life. (Honolulu, HI: University of Hawaii Press, 1985), p. 21.

한국으로 전래된 유교와 불교에서 뿌리를 두고 있다.[15]

2. 불교

불교는 주전 372년 전에 중국 진 왕국 시대의 부견(Fu-Kien)이 보낸 한 불교 포교자 순도(Sun-do) 수도승에 의해서 한국의 삼국시대에 걸쳐 전래되었다. 불교는 처음에 고구려로 들어갔고 백제와 신라에도 알려지게 되었다.[16] 이후 불교는 고려시대의 지배적인 종교가 된다. 고려 왕조는 통일 신라를 따라서 불교를 국교로 채용하였다.[17] 불교가 대중적으로 퍼져가면서 사람들로 하여금 여성들의 지위와 자유 그리고 평등을 긍정적으로 바라보게 하였다. 그것은 불교의 창시자인 붓다가 기존의 인도의 카스트제도를 부정하고 양성 평등을 이야기했기 때문이다.

불교의 포교 초기인 삼국시대(주전 4세기-주후 7세기)에는 여성에 대한 이해와 안목의 변화가 미비하였고 단지, 양반 계급 안에서만 영향을 주었다. 일반적으로 여성들의 지위는 조선시대보다는, 그 전 왕조인 고려시대에 더 높았던 것을 알 수 있는데 이는 불교의 영향이 크다고 할 것이다. 반면, 조선시대에 들어서 국가이념으로 대두된 유교가 여성을 남성과 동등한 관계가 아닌 남성을 섬기는 계급 관계로 다시 왜곡하였다. 이 때문에 기득권이 있었던 남성들이 조선시대로부터 한국인의 삶의 문화적 사회적 모든 영역을 장악하게 되었다.

3. 여성들에 대한 유교적인 관점

14) Park, Bo Kyung, "*The Contribution of Korean Christian Women to the Church and Its Mission: Implications for An Evangelical Missiology.*" PhD dissertation, (Pasadena, CA.: Fuller Theological Seminary, 1999), p. 49.

15) Harvey, Young-Sook Kim, *Six Korean Women: The Socialization of Shamans.* (New York: West Publishing House, 1979), p. 1.

16) Paik, L. George, pp. 13-14.

17) Park, Bo Kyung, p. 21.

고려왕조(주후 918-1392) 말에, 유교학의 하나인 주자학이 소개되었다. 유교가 한국에 들어와 어떻게 국가와 문화 전반에 동화되었는지에 대해서는 구체적인 연구가 이루어지지 않았다. 그러나 알려진 것은 조선왕조를 창건한 태조 이성계가(주후 1392-1398재위) "조선경국전"(朝鮮經國典)이라는 한국역사의 중요한 표준법을 통해 유교사상이 국가의 중요한 법 사상의 기초가 되었다. 그는 사회를 조직하는 데 필요한 권력의 기준을 삼기 위하여 이 기본법을 시행하였다.[18]

이렇게 조선왕조는 유교 사상을 모든 사회적 공적 질서를 통합하는 기준으로 삼았다.[19] 중국이나 대부분의 아시아 국가처럼 유교의 영향력은 한국의 조선왕조(주후 1392-1910) 때 강하게 나타나 500년간 한국인들의 삶을 지배하였다.

유교사상의 창시자인 공자는 관계의 조화를 위하여 음양의 원리로 남녀 관계를 바라볼 것을 주장하였다. 유교적 관점에서는 '양' 의 요소들은 긍정적인 빛이며, '음' 의 요소들인 부정적인 어두움보다 더 우세한 것으로 보았다. 이것이 결과적으로 "남편과 아내의 관계에 있어서 우열적 지위"[20]를 나누게 한 요인이다. 그러므로 유교의 가르침에서 가장 중요한 덕목들은 여성들이 남성들에게 복종해야 하는 절대적 예속에 관한 것이다.[21] 이후 유교에서 시작한 남성과 여성의 구분과 차별은 19세기말 기독교 복음과 문화가 전파되기까지 계속되었다.

4. 유교 문화의 문제점과 기독교적 관점

18) Paik, L. George, pp. 23-24

19) Chou, Sun Ae, p. 28.

20) Chung, Mary Keng-Mun, "*Factors Influencing the Role of Women in Christian Ministries in the Chinese Church.*" PhD dissertation, (Pasadena, CA.: Fuller Theological Seminary, 1998), p. 70.

21) Lee, Kwang Soon, p. 44.

유교 문화는 나름대로 법과 질서에 기초한 체계적인 문화를 형성하였다. 그러나 유교는 남성과 여성의 지위와 역할에 대해서는 분명히 불평등한 차별을 두었다. 이러한 구분이 조선시대를 중심으로 여성의 삶을 지배해 왔으며 수없는 여성의 삶에 불행을 가져다 주었다. 여기서 나는 그 중 몇 가지 사상과 관습을 소개하고 여기에 대한 기독교적 관점을 제시하고자 한다.

1) 남존여비(男尊女卑) 사상

전통적 한국 사회의 하나의 원리인 "남존여비(男尊女卑)"[22]는 남녀의 구별을 가져오는 가장 대표적 사상이다. 이 말에서 남자는 여자 위에 군림하며 여자는 종속되어야 할 열등한 존재로 인식하는 관습을 낳았다.[23] 유교 철학에서 충성스러운 신하는 절대로 두 왕을 섬겨서는 안된다.[24] 이처럼 여자들도 생애에 한 번만 결혼할 수 있었으며 남편이 죽었을지라도 두 남편을 섬기는 것이 허락되지 않았다. 사실상 여자들은 그들의 남편을 섬기는 종처럼 생각되었다.

22) "남" 은 남성을, " 존" 은 존경과 위엄을, "여" 는 여성을, " 비" 는 천함 혹은 존경스럽지 않은 것을 의미한다. 한마디로, 남성의 권리나 지위 등을 여성보다 우위에 두고 여성을 업신여기던 사상으로 정의할 수 있다(Yahoo Dictionary, 2009).
http://kr.dictionary.search.yahoo.com/search/dictionaryp?pk=11969200&p=%B3%B2%C1%B8%BF%A9%BA%F1&field=id&type=enc&subtype=enc

23) 전통적 한국 사회에서 남존여비는 문자적으로 남성이 여성보다 우월하다는 것이기에 여성은 남성을 존중해야 한다는 것이다. 따라서 남성이 여성보다 우월하기 때문에 여성들이 남성을 가르치거나 이끌 수 없다는 것이다. 이러한 세계관 아래서 한국의 여성들이 오랫동안 양육을 받았으므로 아직도 남존여비의 구습은 잠재의식 속에 존재하고 있다. 결과적으로 이런 경향은 여성들이 교회에서 사모로서 혹은 목사로서의 사역을 꺼려하게 했다. Kim, Ae Ra, "*Women Struggling For a New Life: The Role of Religion in the Cultural passage from korea to America.*" (New York: New York State Universtiy of New York Press, 1996), p. 6.

24) Kim, Kye Young, "*Christianity and Korean Women*", *In Breaking the Pound of Costly Ointment of Pure Nard.* (Los Angeles, CA: National Woman' s Association of Korean Presbyterian Church in America, 1990), p. 194.

그러나 1884년 기독교가 한국 땅에 선교를 시작한 이후 유교적인 한국 문화와 사회에 기독교적인 남녀평등의 가치관이 뿌리를 내리기 시작했다. 한국에 복음을 들고 온 미국 선교사들은 개인을 존중하고, 인간은 누구나 하나님 안에서 높고 낮음이 없고 평등하며, 온 천하보다 한 영혼을 귀하게 여기는 예수 그리스도의 복음을 전파하였다. 이러한 복음의 진리가 퍼질수록 여성의 가치는 인정받게 되었고 여성들이 사회, 경제, 정치 모든 분야에서 영향력을 발휘하게 되었다. 기독교의 신앙과 정신은 이처럼 모든 남녀가 하나님 안에서 다같이 존귀한 존재임을 분명히 한다.

그러나 아직도 한국이나 미국에 있는 기독교 한인 가정들이 과거 유교의 오랜 옛 습관을 버리지 못하고 있다. 이런 여성들과 남성들은 하나님께서는 동일하게 모든 사람을 위한 목적을 가지고 있다는 인류평등주의의 성경적 원리를 이해하도록 가르침을 받고 생각을 바꿔야 할 것이다.[25]

"너희는 유대인이나 헬라인이나 종이나 자주자나 남자나 여자없이 다 그리스도 예수 안에서 하나이니라"(갈 3:28).[26] 모든 인류가 그리스도 안에서 새로운 피조물이기에 여성에 대한 차별은 하나님의 뜻도 아닐 뿐더러 하나님의 말씀에도 어긋나는 것이다.

2) 남아선호(男兒選好) 사상

전통적 사회에서는 절대적으로 남아를 선호했다. 이것이 사후에 아들들에 의해 조상 숭배를 지속할 수 있는 유일한 길이었기 때문이다.[27] 따라서 조선시대에(주후 1392-1910), 여자들은 태어날 때부터 불공평하게 취급되었다. 만일 아기가 여자아이면 자신이나 그녀의 어머니도 함께 부끄러움을 당했다.[28] 한 예로 아들을 낳으면 2주에서 3주 동안 쉴 수 있었

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25) Scholer, David M., "*Hermeneutical Gerrymandering, Hurley on Women and Authority.*" TSF Bulletin6(5):1983, 12.26)

26) 한글 개역판 성경. 이후에 성경번역은 특별한 언급이 없는 한 개역성경을 따른다.

고, 딸을 낳으면 '딸 낳은 죄인으로 단 1주만 몸조리를 할 수 있었다. 그리고 딸을 낳으면 수치감과 모욕감을 가졌으며, 실망한 그들은 딸에게 '순희' (disappointing), '섭섭이' (pitiful), '푼동이' (angry), '유감이' (regrettable) 등과 같이 이름을 붙여 그들의 거절감을 표현하였다.[29]

여아들은 소녀가 되어서도 공교육을 받을 수 있는 기회가 없었다. 다만, 여성들은 가부장적인 전통적 사회를 유지하기 위하여 윤리적인 규칙들을 배울 뿐이었다. 이런 규칙의 하나인, 삼종지도[30]는 한국 여성들에게 가장 중요한 덕목 중 하나였다. 따라서 부녀자과 소녀는 가정의 남성에게 종속된 계급적 신분이 있을 뿐이었다. 여성의 신분은 아버지나, 남편이나, 아들 등 남성으로 인해서 누구의 딸인지, 아내인지, 엄마인지로 신분이 정해졌고, 남성 없이는 개인적인 신분을 가질 수가 없었다. 결과적으로 이런 사회에서는 여성의 정체성뿐만 아니라 자존감을 갖기 위한 동기부여나 활동은 거의 불가능했다.

그러나 여성들이 예수를 만난 후에는 새로운 정체성을 가지게 되었다. "그런즉 누구든지 그리스도 안에 있으면 새로운 피조물이라 이전 것

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27) 우리나라의 아들 얻기에 대한 기대는 뿌리 깊은 전통을 가지고 있는 것 같다. 아들을 낳기 위한 여러 가지 민속적 비방이 전해진 것은 물론, 씨받이나 첩을 얻어서라도 그 목적을 이루려고 하였기 때문이다. 그러면 이처럼 아들을 낳으려는 이유는 무엇일까? 가장 큰 원인은 '대가 끊어지면 조상 뵐 면목이 없으니까." 또는 '제삿밥은 얻어먹어야지.' 라는 인식 때문일 것이다. 우리에게 아들이란 가계를 계승하는 존재이기 때문에, 아들을 낳는 것이야 말로 효의 으뜸이요, 조상에 대한 의무였다. 아들로 인해 나도 죽은 뒤에 제삿밥을 얻어먹을 수 있게 된 것이다. 그러면 딸은? 딸은 그야말로' 출가외인' 일 뿐이다. 열심히 키워봤자 그저 남이 되는 존재인 것이다. Lee, Bae Young, pp. 17-18.

28) Kim, Hae Soo, "*Was necessary to eat 'Moon' even for Modern Women?" in How did Korean Women Live? Vol. 2.* (Seoul, Korea: Chung Nyun Sa, 1999), pp. 50-53.

29) Rhim, Soon Man, *Women of Asia: Yesterday and Today.* (New York: Friendship Press, 1983), p. 92.

30) 삼종지도라는 규칙은 유교의 지배적기간인 조선시대에 남성 선호를 부추겼다. 이 원리는 소녀가 아버지의 권위에 복종해야 하고 결혼해서는 남편에, 그리고 남편이 죽으면 아들에게 복종해야 한다는 원리이다. 이런 전통은 한국인으로 하여금 남성을 선호하게 했고 아들이 딸보다 귀하게 대우되는 불평등을 초래했다.

은 지나갔으니 보라 새것이 되었도다"(고후 5:17). 새로운 피조물로서 자신이 누구인지 알게 됨으로, 의미 있는 삶을 지향하여 나아갈 수 있었고, 또한 하나님의 주권에 대하여 배우게 되면서 여아나 남아 모두 하나님이 주신 생명임을 믿게 되었다.

III. 초기 기독교의 평신도 여성의 공헌

조선 시대 말인 1884년에 한국은 정치적으로나 사회적으로 암울한 시기였다. 당시에는 여성의 사회적 활동이 금지되었다. 여성이 배울 수 있는 교육적, 사회적 제도는 거의 전무했다.

그러한 시기에 미국의 선교사들이 한국에 도착하기 시작하였다. 당시 중국과 일본의 영향력 아래 있던 한국인들을 깨우기 위해 미국 선교사들은 교육을 우선시하였다. 그 가운데 거의 교육을 받지 못한 여성들을 위한 교육 선교가 활발히 시작되었다. 이로 인해 한국 여성들에게 교육의 기회가 많아졌고 한국 여성의 사회적 역할이 변하였다. 여성들에게 복음이 전해질 때 그들의 사회적 지위도 향상되었다.[31]

"여성이 남성과 자리를 함께해야 하는 교회에 나와서 비록 휘장으로 가리우기는 했어도 한 방에 앉아 예배를 드리고 남성의 가르침을 받는다는 것은 그 당시의 문화와 사회적 여건에서는 놀랄 만한 사건으로 전통적 생활 질서를 완전히 말살하는 행위로 보일 수밖에 없었다."[32]

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31) 한국 선교 초기, 감리교 선교사들은 교육과 의료 선교의 방법으로 선교활동을 시작하였다. 반면, 장로교 선교사들은 선교 초기부터 직접적인 전도활동을 시도하였다. 이 당시 한국에서 사역하던 외국인 선교사들에게 주된 선교의 대상자로 부각된 것은 가난하고 억압당하던 하류 계층의 서민들과 여성들이었다. 1893년 장로교 교단에서 활동하던 선교사에 의해 보고된 한국의 선교에 대한 10가지 전략 중 기독교로 전향한 한국 여성들과 소녀들은 효과적인 한국선교를 위해 특별한 관심의 대상으로 지목되었다. Paik, L. George, p. 191. S.S. Hong 1995: p. 123.에서 재인용.

32) Chou, Sun Ae, p. 48.

미국 선교사들은 남성뿐만 아니라 여성들에게도 세례를 주기 시작했다. 남녀 모두에게 똑같이 세례를 주는 것은 사람들로 하여금 성의 차별이 없다는 것을 인식하게 한 역사적인 사건이 되었다.[33]

한국 이름 '마포삼열' 로 잘 알려진 존경받는 선교사인, 사무엘 모펫(Samuel Moffett)은 여성들이 기독교 선교를 위한 노력을 인정하는 보고를 하였다. 그는 "그리스도를 고백하는 여성들(Women Confessing Christ)" 이란 기사에서 고무적인 보고를 썼다.[34]

> 가장 고무적인 보고들은 여성들 중 복음의 영향에 관한 것이다. 한국의 부인들은 가르침을 받는 중에 7명이 신자로 보고되었고 나머지들은 귀신을 섬기는 일과 예배하는 일을 전적으로 포기하였다. 두 여인들은 북한 여주시와 평안도에 있는 첫 신자들로서 모펫에 의해 그들의 남편의 입회하에 세례를 받았다. 한 명의 부인은 맥킨타이어(J. Mcintyre)가 만주에서 준 세례보다 15년이나 빠르게 세례를 받은 것이다.

미국의 여성 선교사인 메리 헤이든 기포드(Mary H. Gifford)는 관찰을 통해 이렇게 기록하였다.[35]

> 봄날에 날씨가 따뜻해질 때에 여성들은 목적 없이 돌아다니다 우리의

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33) 1888년 서울에서 다른 그룹의 여성들이 세례를 받았다. 그중 김씨와 그녀의 두 친구가 알렌 (Allen)여사와 히론(Heron) 선교사가 인도하는 성경공부를 통해 세례를 받은 한국 초기 기독교 여성 신자들이었다. Lee, Man Yoel, *The Cultural History of the Christian Movement in Korean Church,* (Seoul Korea: The Christian Literature Society, 1987), p. 267.

34) Moffett, A. Samuel, "Women Confessing Christ." The Church at Home and Abroad12(8). 1892, p. 50.

35) Gifford, Mary Hayden, "Incidents in Work Among the Women of Korea." Women's Work for Women7" (23): 1892, p. 214.

모임에 쉽게 인도되어 외국 선생을 보거나 혹은 노래하는 것을 듣게 되었다. 두 번째 올 때, 그들은 다른 사람들을 데려왔고 초청된 그들은 또 다시 다른 사람들을 초대하여 새로운 사람들을 데리고 왔다. 그들 중 몇몇은 주변 마을에서, 때로는 30마일이나 더 먼 곳에서 찾아왔다.

이것은 자신들을 개발하고자 하는 여성들의 열망을 보여 주고 있다. 한국 여성들은 자신을 표현할 기회나 배울 기회가 많지 않았기에 이런 모임에서 찬송을 부르고 외국 선생들을 만나는 것 자체가 그들에게는 흥분되는 일이었고 먼 곳에서 오는 것도 마다하지 않았다.

여성 선교사인 해리엇 게일(Harriet G. Gale)은 복음 전파에 함께 수고한 여성들에 대하여 그의 월간 잡지에 기사를 썼다. 그 중 하나인 유씨 부인의 이야기가 있다. 북한 위주 지방에, 유씨 부인이 말씀을 전파하기 시작했는데 그녀는 그 지역에서 행사를 통해서 30개가 넘는 교회들을 세웠다. 처음 그녀는 외국인 부부가 그 마을에 나타나는 것에 대하여 호기심이 있었다. 유씨 부인은 선교사 사모가 이끄는 모임에 참석하였다. 그 모임에 두번째 참석하였을 때 유씨 부인은 노래 하나를 배웠다. "예수의 피밖에 없네." 유씨 부인은 술을 파는 여인숙 주인으로 생계를 유지하고 있었다. 그녀가 아직 여인숙을 포기하지는 않았지만, 자신이 모임에서 배우고 들은 것을 다른 사람들에게 증거하기 시작했다. 유씨 부인의 증거의 결과로 이 마을의 한 술주정뱅이가 구원을 받았고 교회의 목사가 되었다. 그리고 유씨 부인은 술을 파는 그의 사업을 포기하였다. 믿는 사람들은 예배를 위해 주일에 모이기 시작하였다. 그들의 숫자는 급속도로 배가 되었고 재정적인 어려움에도 불구하고 하나님께서 그 지역에 교회들을 세울 수 있도록 그들을 도우셨다.[36]

엘리자베스 캠벨(Elizabeth S. Campbell)은 강씨 부인에 대하여 그의

36) McCune, George S., "Three Counties Set on Fire by a Widow," Women' s Work for Women and Our Mission Field 30(3): 1915, p. 63.

선교 잡지 기사에 기록을 하였다. 그녀의 남편 에드윈 캠벨(Edwin L. Campbell)과 함께 그들은 선교 본부의 행정 요원인 선교사들이었다. 강씨 부인은 선창과 가까운 작은 시골 마을에서 태어났다. 그녀의 부모들은 복음을 접하지 못했으며 그녀는 귀신과 조상 숭배를 믿으면서 자랐다. 어려서 결혼했고 그 결혼은 일방적으로 양가 부모들이 맺어주었다. 그들은 행복한 결혼생활을 누렸지만, 그들의 자녀가 아직 어렸을 때 남편인 강씨가 죽었다. 이 때문에 강씨 부인은 가정 부양을 위해 캠벨씨의 하인으로 일하게 되었다. 강씨 부인은 요리와 다른 기술들을 배워서 정말로 믿을 만한 하인이 되었다. 나중에 그녀는 주일학교에서 가르치게 되었고, 캠벨 부인의 도움으로 10주 성경학교에서 공부하기도 했다. 강씨 부인은 선교사들을 극진히 도왔고 그가 복음을 전해 30명이 주님을 영접하였다.[37]

이러한 이야기들은 한국 여성의 강한 영성과 하나님을 향한 불타는 열정을 보여 주는 것이다. 한국 여성들은 듣고 배웠다. 그들은 성경에서 구원의 말씀을 읽고 다른 믿음의 식구와 함께 하나님을 예배하기 위하여 자연스럽게 모였다.

그러한 여성들 중에 선교사가 배출되었다. 김순호는 중국 산동에 파송된 독신 여선교사로 평신도 여성들의 후원을 받았다. 그녀는 평신도 여성으로 일하였고 나중에 "전도 부인"으로 일컬어졌다. 그 당시에 사람들은 여성 목사나 전도사를 그렇게 불렀다

1931년 9월에 열린 모임은 독신 여성 선교사를 파송하는 특별한 날이었다. 김순호는 한국 총회에 의해 30세의 처녀의 몸으로 파송을 받은 것이다.[38] 그녀는 열심 있는 신학생이며 기도의 여인이며 깊은 영성을 가

37) Campbell, S. Elizabeth, "Kangssi." Women and Missions 7(23):1931, p. 430.

38) 제4회 총회에서는 3, 4총회에서 결정한 대로 김순호 선교사를 택하여 산동성으로 파송하는 첫 파송예배는 1931년 9월 11일이었으며 장소는 금강산 기독교수양관에서 갖게 되었다. 한국의 여성이 대국에 선교사를 파송하게 됨으로 한국 여성의 새로운 장을 열게 된 것에 대하여 자랑스럽고 감격스럽게 생각하였다. Chou, Sun Ae, p. 189.

지고 있었다. 김순호는 차일웅(Chairyung) 성경 학교에서 수년 동안 선생으로 가르치기도 했다. 그녀가 산동성으로 떠날 때 한국의 성도들과 선교사 친구들이 평양역에 모여서 그녀를 배웅하였다. 이별 전야에 평양 장로교 여성들이 "평안하기를 빈다." 그리고 "평강 속에서 가기를……" 라고 축복하였다. 김순호는 온 손님들을 향하여 이렇게 말하였다. "나는 여러분들처럼 하얀 머리를 가질 때까지 충분히 중국에서 머물기를 희망합니다!"[39]

메리 스크랜턴(Mary Fitch Scranton) 부인은 1832년 9월 9일 뉴잉글랜드에서 태어났다. 그녀는 목사의 딸로서 어려서부터 선교에 관심이 있었다. 그녀는 윌리엄 스크랜턴(William Scranton)과 결혼하여 아들을 낳았으나 그녀의 남편은 1872년 40세의 나이로 죽었다. 남편이 죽은 후 13년이 지난 1885년, 그녀는 한국에 선교사로 왔다.[40] 감리교 선교사였던 그녀는 한국에 와서 1886년 5월 유명한 이화 여자 대학의 전신인 이화 학교를 세웠다.[41] 1887년 '이화'(梨花)라는 이름을 지어 준 명성왕후는 여성들의 배움의 길을 열었다.[42] 1900년에 새로운 기숙사가 지어졌고 새로운 선생님들이 왔다. 첫 8명의 학생들이 1908년에 졸업했다. 한국 박물관 기록을 보면 1897년에 한국 여성들의 복음에 대한 열광적 반응을 다음과 같이 기록하였다.[43] "한국 여성의 지적 능력이 한국 남성보다는 못한 반면에 깊은 믿음과 순수한 경험, 그리고 신속한 적응을 위한 정신

39) 번하이젤(C. F. Bernheisel) 부인은 평양에 위치한 조선 선교부에 1903년 선교사로 임명되었다. 거기서 그녀는 외국인 학교에서 그의 남편을 도울 뿐만 아니라 학급을 훈련하고 성경학교에서 여성들을 위해 많은 시간을 할애하며 사역하였다. Bernheisel, Helen K., "Their First Missionary." Women and Missions 8(24): 1932, p. 429.

40) Lee, Woo Jung, *The Historical Footfall of Korean Christian Women: One Hundred Years*. (Seoul, Korea: Min Joong Sa, 1985), p. 50.

41) Yoon, Jung Ran, *The History of Korean Christian Women Movement 1910-1945*. (Seoul, Korea: Kookhak, 2003), pp. 41-45.

42) Lee, Young Ho, "Across Wilderness, Desert and Sea" In Lee Young Ho's 61st Birthday Celebration. (Jun-Ju, Korea: Bong-Chun Publishing Company, 1999), p. 57.

43) Lee, Hyo-Jae, pp. 93-102.

적 능력이 뛰어나 남성보다 복음을 더 빨리 그리고 더 쉽게 받아들였다."

IV. 선교사 이야기들의 요약

선교사들이 도착하기 전에 한국의 부인들은 남성 중심의 유교적 사상 아래서 억눌려 있었고, 여성의 삶에 남성을 떠나서는 자기 정체성을 가질 수가 없었다. 그러나 전에 자신의 정체성에 대하여 아무 생각도 없었던 여성들이 선교사들의 가르침을 받고 나서는 자신의 정체성과 가치에 대하여 자각하기 시작하였다. 그 이전에 대부분의 여자들은 기본적인 읽기와 쓰기 기술조차 배우지 못했다. 그들이 읽기와 쓰기를 배운 후에 비로소 그들 스스로 성경을 읽을 수 있었다. 이렇게 새롭게 눈을 뜬 한국의 여성들은 다른 한국 여성들뿐만 아니라 가족과 친구와 이웃을 위한 복음의 다리가 되었다.

미국이나 한국의 많은 한국 가정들은 기독교 신자이다. 그러나 그들이 성경적 원리들을 따라 살려고 노력은 하지만 그들의 본성에는 아직 유교의 문화가 살아 있다. 그것은 그들의 세계관에 혼란을 가져왔다. 심지어 다음세대 어린이들까지 학교나 가정에서 강한 가치관의 혼돈에 직면하고 있다. 비록, 미국에 사는 한국 여성들의 경우 남녀평등에 있어서는 서구화가 많이 이루어졌지만 아직도 남성 주도와 같은 문화를 그대로 답습하고 있다. 이러한 사고방식이 교회 안에서도 쉽게 발견 된다. 교회 지도자들의 위치인 목사와 장로들의 자리는 대부분 남성들로 채워지고 있다. 오늘날의 교회는 여성들의 개발을 위해서, 여성들의 자리와 역할에 대하여 좀 더 진지하게 고민해야 한다. 교회의 남성 목사들과 지도자들은 그리스도의 몸에 모든 사람을 한 지체로 부르신다는 성경적 원리에 입각해서 여성을 바라보아야 한다. 그리고 그리스도 안에서 새로운 신분을 발견하도록 여성들의 가능성을 키워주고 가지고 있는 은사를 개발할 수 있도록 후원해야 할 것이다.

V. 한국 여성에 영향을 준 네비우스정책(Nevius Plan)

"네비우스정책"은 세 가지의 중요한 원칙인 자전(自傳; Self-Propagation), 자급(自給; Self-Support), 자치(自治; Self-Goverement)를 목표로 하여 외국 선교사에게서 원조를 받는 것이 아니라 각 교회가 스스로 독립하여 세워지도록 하는 선교 전략이다. 한국 교회가 최초 7명의 목사를 안수 하고 이튿날 이기풍 목사를 제주도 선교사로 파송한 것은 선교 초기부터 자전, 자급, 자치의 정신으로 시작한 선교임을 보여 주고 있다.[44] 그 해 "네비우스정책"은 중국에서는 성공을 하지 못했지만 한국 기독교인들에게, 그 중에서도 특히, 한국 여성들에게 영향을 주었다. 이 원리를 배운 한국 여성들은 자체적으로 자발적인 행동을 매일 실천에 옮기면서 선교비를 마련하였는데 그 방법은 다음과 같다. 그들은 매 식사 전에 일정량의 쌀을 사명감을 가지고 구분하여 두기 시작했다. "성미"라고 불리는 이 구별된 쌀은 돈을 대신해서 바치는 것이다. 매번 식사 때마다 식구들의 형편에 따라 한 컵 또는 더 큰 그릇에 쌀을 준비하여 두는 것이다. 매주 그 쌀은 예배당 입구에 모아졌으며 한국의 여전도회는 이 쌀을 시장에 팔아서 교회 행사나 다른 교회를 돕는 데 사용하였다.[45]

릴리어스 언더우드(Lillias H. Underwood)는 "한국의 전통적 문화와 사회 구조를 존중하는 이와 같은 선교전략은 기독교에 관하여 수용적 태도를 낳게 하였다"[46]라고 지적한다. 한국 사람들을 향한 네비우스 선교

44) 참고로, 제주도 선교가 시작된 것은 1907년 장로교독노회가 조직되었을 때였다 그 해 9월 17일 평양의 장대현 교회에서 조선 예수교장로교독노회가 조직되었는데, 이 때 그 동안 조사, 장로, 전도사로서 사역하며 평양 신학교를 졸업한 일곱 사람 곧 서경조, 한석지, 송인서, 양전백, 방기창, 길선주, 이기풍이 목사로 안수를 받고 노회 업무를 처리하게 되었다.

45) Park, Jae Hoon, Christian World. No.878. June. (Seoul, Korea. 2003), p. 11.

46) Underwood, Lillias H., "To Make Women Useful Practical Christian Women." In Ewha Women' s High School 190 years of History. Ewha Women' s High School, ed. p. 52. (Seoul, Korea: Ewha Publishing, 1975), p. 52. 참고로, 그녀는 선교사 언더우드(Horace Grant Underwood)의 부인이다.

전략은 한국의 여성들을 유용하게 쓰임 받는 활동적인 기독교인으로 성장하게 하였다.

VI. 마치는 말

나는 전통 종교, 특히 유교 문화에 영향을 받은 한국 여성의 삶에 대해 살펴보았고, 그들이 초기 기독교에 공헌한 역사적인 사건들을 고찰해 보았다. 기독교가 전파되기까지 한국의 근대 초기 여성들 대부분은 자기 정체성에 기반을 둔 신분 의식이 없었다. 여성에 대한 유교적인 정의의 결과로, 여성들이 아버지나 남편 그리고 아들에게 전적으로 순종해야 한다고 가르침을 받았다. 남성들은 일부다처가 허용이 되어도 여성들에게는 허락되지 않았다. 전 사회가 인습적인 '남아선호' 사상을 가지고 있었으며 여성은 남아보다 여아를 낳을 때 부끄럽게 생각했기에 여성들은 나면서부터 당당하게 태어나지 못했고, 자라나면서도 남성에 의존하며 살았다. 결국 여성은 아들을 낳을 때까지 제대로 된 신분으로 간주되지 못했고 아들을 낳더라도 그녀의 신분은 "아무개 아들의 엄마"로 불렸다.

여성의 신분은 아들이 결혼을 하게 될 때에 비로소 대우를 못했고, 더 나아 가서는 죽어서 제사를 받게 될 때에 남편과 나란히 받았으니, 한국 전통 여성의 신분은 살아서 보다는 죽어서 제사를 받을 때 비로소 남편과 동등한 대우를 자식들에게서 받게 되는 것을 볼 수 있다. 당시의 사회가 이렇게 여성들을 대했기 때문에 집 밖에서 교육을 받는다는 것은 매우 어려운 일이었다.

그럼에도 19세기 말 선교사들의 출현과 함께 한국 여성의 삶에 새로운 전환이 일어났다. 선교사들을 통하여 복음을 접한 거의 모든 여성은 진정한 자아를 발견하여 배우고 성장하는 기회를 맞았다.

나는 이 연구에서 선교학적 사료를 중심으로 한국 기독교 초기에 한국 여성들이 복음의 징검다리로 사용된 역사적인 기록들을 살펴보았다.

교회안에서 이름도 없이 빛도 없이 자발적으로 봉사했던 많은 여성들이 있었다. 비록, 이름조차 제대로 나타나지 않았지만, 땀 흘리고 수고한 그녀들로 인해서 하나님의 나라는 확장되었다. 당시의 사회적인 약자이면서 이름도 제대로 불리지 못했던 여성들이 복음 안에서 자신들의 잠재력과 에너지를 발휘하기 시작하면서 위대한 일들을 감당할 수 있었다. 때문에 앞으로 우리의 후손들에게 믿음의 유산을 남겨 주기 위해 그들의 실제적인 과오는 물론, 그들의 공로도 치하하고 인정해 주는 것이 필요하다.

나는 한국 여성에 관한 여러 선교사들의 보고와 기록을 소개하였다. 그리고 한국초기의 선교사들이 접목한 '네비우스정책' 이 근대 말 한국에 복음이 뿌려지고 자라나는 데에 효과적이었으며, 그 영향력으로 오늘날 한국 여전도회가 확장하였다고 본다. 또한 한국 여성들이 기독교 정신을 받아들이고 복음전파에 적극 참여함으로 자신들의 가치와 잠재력을 발휘하는 커다란 계기를 마련해 주었음을 고찰하였다.

성경적이고 건강한 여성의 정체성 개발을 위해서는 누구보다 여성들이 자신들을 돌아보면서 잘못된 가치관들은 바꾸려고 시도를 해야 한다. 남성들도 여성들이 발전할 수 있도록 후원해 준다면, 여성들은 한결 용기를 얻을 것이다. 그렇지 않으면 여성의 정체성은 자라지 못하고 신분 의식은 늘 타인에게 의존하게 되는 제한된 삶을 살게 될 것이다. 무엇보다 이러한 가치관의 변화는 남녀를 동등하게 사랑하신 하나님의 진리의 말씀으로 우리 여성들의 생각과 태도를 변화하려고 추구할 때 따라오게 될 것이다.

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여성분과 위원회 편(한국 기독교 100주년 기념사업협의회)
《여성 깰지어다 일어날지어다 노래할지어다》, 서울: 대한기독교출판사.

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